The Anti-Slavery Bugle.

BENJAMIN S. JONES, EDITOR. "NO UNION WITH SLAVEHOLDERS." ANN PEARSON, PUBLISHING AGENT.

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THE PLYMOUTH CHURCH.

[We give the opening portion of the remarks of Theodore Tilton of the Plymouth Church, in opposition to the support of the American Board. We regret that our limits will not permit us to copy the entire speech, which was an able review of the position of that organization, clearly demonstrating its pro slavery character, and its utter unworthiness of the support of Christians. This speech is to be issued in pamphlet form, and we hope will be extensively circulated.]

In the beginning, I beg to remind the audience that this discussion, although it be with respect to the disposition of collected funds, is nevertheless not one of money, but of principle. I say this to disabuse the mind of my friend, the Rev. Mr. Field, of *The Evangelist*, whom I met yesterday at dinner, and who proposed, as the easiest solution of our difficulties, that we should settle the question by "dividing the money among the principal speakers!" (Laughter.)

The main question—not the technical question, but the main question which underlies this discussion—the great illuminated background against which the present subject stands out in strong relief—is the system of American slavery and the relation which the American Church bears, and ought to bear, to it.

I need not, to-night, characterize with any new terms of condemnation that system which crushes down four millions of human beings, in this nation, to a level so low that other men's feet are set upon their necks! I will not draw any fresh picture of its horrors! It is enough to say that it is a system which denies to men their own manhood; that strikes down womanhood with despoiling lust; that lays violent hands on little children, disregarding every plea of pity; that sunders every sacred, domestic tie; that, with cruel oppression, crushes down God's children, and, in the moment of its cruelty, points to God's Word for precedent, and to God's Church for the protecting shadow of its spire! I call your attention to the fact that the American Church is in complicity with this system to an extent which you will scarcely credit when I give you the facts and figures. Listen a moment! I have an authentic table of statistics, from which it appears that the number of slaves owned by ministers and members of the Methodist Church is—how many do you think? Why, 219,000!

Mr. Beecher—That is, I suppose, in the Methodist Church South?

Mr. Tilton—No, sir; in the Church South and North together; for both hold slaves. The number of slaves owned by ministers and members of the Presbyterian Church, Old School and New, is 77,000; by Baptists, 125,00; by Reformed Baptists (I don't think they are altogether reformed), 101,000; by Episcopalians, 88,000; by all other denominations (and I am glad that in the paper from which I read our own denomination is not put down by name), about 55,000; making altogether a sum total of more than 600,000 human beings—men, women and children!—for whom the walls of the Christian Church are only a prison! Think of it! In this nineteenth century, after the gospel of Christianity has been for nearly two thousand years working its way into the hearts of men, the Church—claiming Christ as its founder, and attempting to lead men along the only way to the gate of Heaven—holds six hundred thousand human beings in personal and life-long bondage to its ministers and members! I do not wonder that Albert Barnes said, if it were not for the American Church, American slavery could not exist for an hour! You must remember, too, that this great multitude of slaves, held by church-members and church-ministers, are held everywhere under one and the same pretence. The universal plea is that the circumstances are justifiable! No slaveholder who communes with a Church will dare to open his mouth and say to the world that he holds his slaves as the mass of slave-owners outside the Church hold theirs. He denies that he keeps his human property for his selfish profit, and puts forth, instead, the miserable pretence that his oppression is meant for the slaves' moral and religious instruction, and their highest spiritual good! Nothing is more common in the Church than the apology that slavery is a benign missionary institution!

Now, I wish this Church to aid in no way, not even by the smallest contribution, any Society or Board that is in complicity with this cruel system. I shall attempt to prove that the American Board of Commissioners for Foreign Missions is at this moment in complicity with this wrong and crime. If I prove this, it will, of course, follow that this Church ought at once to sever its connection with this Board.

But, in the first place, allow me to express my surprise at the way in which my friend undertook to vindicate the American Board. One of his strong arguments—and it struck me with great astonishment!—was that this was a "venerable institution"! I say it struck me with astonishment; for I have heard him declare, in this very pulpit, that he "would never be moved by reverence one step even toward the worship of God!" Nay, sir, standing in the presence of hoary institutions that have claimed honor on account of age, he has always exclaimed, "No! I have iron knees! I will not bow down!" And yet, on Monday night, he said, and repeated it again and again, "The American Board is a venerable institution!" Sir, what if it be venerable? It is not therefore sacred! My friend will pardon me if I say that when he offered that vindication, I took it as a sarcasm—equalled only by the exquisite humor that lay unconsciously hid under another argument which he immediately afterward alleged, that he loved the American Board because, in his early life, he had driven fast horses with some of the missionaries! (Laughter.)

But the most significant part of my friend's address was his plea for the admission of slaveholders into the Church. I confess, sir, this was new to me! For during seven years past, up to Monday night, if anybody had asked me, "Would Plymouth Church, under any circumstances, admit a slaveholder to its membership?" I would have answered most unqualifiedly, "No." I do not now refer to Mr. Beecher's ingenious and adroit explanation of "immediate emancipation" nor to his very humorous references, often made in this pulpit, to 'slavery *per se*.' The question is not whether it is possible instantaneously, without a moment's flight of time between the will and the deed, for a slaveholder to emancipate his slave; nor whether you cannot conceive of a case of slaveholding which is not a sin *per se*; but whether a Christian Church, looking upon men who own and hold slaves, shall take to herself, what the world will be very ready to give, the reproach of their admission into her fellowship! For, granting, for the argument's sake, that a slaveholder may, in some rare infrequent instance, hold to-day without guilt a slave whom he means to set free to-morrow—holding him not as a slave, but as a man—holding him not in a moral enslavement, but under the mere hollow shell of some legal bond that cannot at this moment be broken—granting that there can be such a case (and no one will deny that there may, although the owner is then the unwilling master of a voluntary slave, and therefore not a slaveholder, but a manholder,) the question is, Shall such a man, standing in such a relation, be received into a Church which is commanded to obey the apostolic injunction to avoid even the appearance of evil?

Now, this is the best possible or supposable case. But in fifteen free States, even such a possible case is made impossible on their own soil; for if a slave be brought into New York, by his master's consent, the slave is free by law, the moment he crosses the line. A master cannot bring his slave into a free State under such a regulation as my friend proposes to establish for a Church. If, therefore, when a State says to a master, bringing his slave across its borders, 'The slave is free!' do we make any extraordinary demand when we turn to the Church and ask it to say that when a slaveholding church-member, standing in his pew, turns round and sees his own slave coming up the aisle to take a seat at the communion table, the Church should call out to the slave, as the State calls out, 'From the moment you have crossed my threshold, you are free!' Tell me, sir, shall the Christian Church be behind the legislative progress of fifteen States?

A slaveholder is a man and something more—a man with a chattel. Now, I would make the doors of the Church so narrow that when the man tries to get in, the chattel that clings to him shall be rubbed off and dropped behind!

But do you tell me that it is illiberal to exclude [illegible] he stands in this supposable innocent relation to his slave? I reply that if the Church were itself liberal in all other respects—if it were to break down its high strong walls and widen its platform to all the world—if an evangelical Church would admit a Christian man to membership even if he were a Unitarian or a Universalist—if an orthodox congregation would give their fellowship and open their membership to a sincere and devout Roman Catholic (and my friend has said, in this pulpit, that many a Roman Catholic has been a sincere Christian)—then, I say, I will have no objection to the admission into the Church of a pious and devout slaveholder, whenever you can find such a rarity in the land! But so long as a Church employs a committee to sit at its gates, as the elders sat at the gates of Jerusalem, to make inquisition of every man who knocks for admission—to inquire of every new applicant what is his belief, and what is his practice—so long as no man is allowed to come in who denies certain articles in our creed, or who indulges in certain sins and peccadilloes which our Church condemns—so long as the Church determines to be stringent with her candidates in all these respects, then, sir, I say, let her be equally stringent in her inquiries of every man who comes to her threshold carrying in his hands the symbols of bondage by which he holds his fellow men under the yoke! That is all I ask!

Is this unreasonable? Look at it! A man applies for admission to this Church. My friend, Mr. Corning, is a member of the Examining Committee. He puts close questions to the stranger. Mr. Corning is a well known temperance man; and he asks, 'Do you use intoxicating liquors as a beverage?' or 'Do you sell liquor?' 'Yes, sir,' is the reply. 'Then you cannot come into the membership of this Church.' 'But,' says the man to my friend, questioning him in return, 'do you believe that to drink a glass of wine is a sin *per se*?' Mr. Corning cannot say 'yes.' 'Do you believe that to sell a gallon of whiskey is a sin *per se*?' Mr. Corning cannot say 'yes.' Nevertheless, Mr. Corning does not hesitate to declare that the man must not be admitted! But when, instead of a rumseller, there comes a slaveholder knocking at the door of Christ's fold what is Mr. Corning's reply? Why, Mr. Corning would ask him a few preliminary questions about justificatory circumstances, and then say, 'Come in! come in!' But, sir, if you exclude a dram-drinker, without stopping to prove a sin *per se*, how can you admit a slaveholder, under the apology of no sin *per se*?

But Mr. Corning took especial pains to say, a few evenings ago, that he would stand on the platform of the Temperance Society side by side with slaveholders. Suppose he would; what has that to do with standing side by side with them in the Church? No Christian profession is required of a man who enters the Temperance Society. If only he be opposed to strong drink, he may believe in every heresy that ever a Church barred out of its creed. Yet when Mr. Corning spoke so warmly and earnestly of a certain Southern slaveholder, whom he almost mentioned by name—a man prominent in the Temperance Union—a man with whom, as he said, he was not ashamed to stand anywhere, by which I suppose he meant in the Church or out, I could not help saying to myself, 'Ah! Mr. Corning, I can tell you a story of that man!' Let me tell it now! The man is a Judge in a Southern Court. A negro was once brought before him for trial, whose offence consisted in having fallen in love with a slave girl, and in afterward attempting to steal her away by night to marry her. He was caught, convicted and sentenced. And what was the sentence? It was the dark decree of *death!*—as if the crime had been murder! When the Judge was written to in remonstrance by some gentlemen in the North, he replied, by return mail, that he had awarded the sentence on the authority of the Holy Bible—adding, 'I am surprised that you should have overlooked the text: "He that stealeth a man and selleth him, or if he be found in his hands, he shall surely be put to death!"' Now, it may be very safe for Mr. Corning to call this gentleman to his side, to stand with him in mutual cooperation on the Temperance platform, but what would Mr. Corning's friends in this Church say if they were to see him calling out to this same chivalric South Carolina Judge to come and sit by his side at the communion-table spread out in front of this pulpit, and under this roof!

But, sir, we are not called upon to deal with romantic, ideal cases of slaveholding, where the bondage is not bondage, but only the shadow of it. We are called upon to deal with slavery as black men experience it at the hands of red men; slavery in which slaves are held not because it is impossible to free them; not because they could not take care of themselves if they were free; not because they are old or infirm; but because the masters who own them would lose their market-value by emancipating them; because they are house servants who are still every day needed to do the service of the house; because, belonging to owners, their owners require that they should be put to a profitable use. I need not say that they are inhumanly treated. I do not mean that any man shall trip me up to-night on the easy charge that I am a fanatic. These slaves, on whose slavery falls the solemn and silent shadow of the American Board, are held in the same common bondage with the great mass of their brethren who suffer servitude at the hands of ministers and members of the great American Church. In a word, they are deprived of their liberty without their consent. This is enough, even if nothing else be added. It is against such slaveholding as this—actual not imaginary—real, and not ideal—that I ask this Church to bear its testimony.

Now, sir I had always supposed that, holding these views, I held them in common with the pastor of this church. A remark was reported to me the other day, since this discussion began, that when the Congregational Church in the other district of this city, of which a brother of Mr. Beecher was chosen minister, met in council to decide upon a form of government, the inquiry arose as to whether they should put into the covenant a provision in reference to the exclusion of slave- [illegible] Plymouth Church, there is no such provision; but we have an examining committee who are sharp enough to detect any rumseller or slaveholder; and you may be sure that neither the one nor the other would ever get in!" Moreover, I have the printed testimony of the pastor of this Church in which he denies the very position he took the other night! I can quote Henry Ward Beecher against Henry Ward Beecher (laughter). Listen while I read from a report of a speech delivered from this desk, and on this very subject, in the year 1855. After speaking of the American Home Missionary Society, he says:

"But there is another Society that solicits our benefactions—the American Missionary Association. This is an Anti-Slavery Missionary Society, and a large number of you, I know, are interested in it. It has Missionaries in the Slave States, who establish Churches that refuse fellowship with slaveholders. *This is right they ought to be* BARRED OUT EVERYWHERE!"

Now, this is quoting the gentleman point blank against himself. Well what does it mean? It means this. In 1855 a slaveholder knocked at the door of Plymouth Church, and Mr. Beecher, hearing the rap, says, 'Bar him out!' In the year 1860 the slaveholder knocked at the same door, and Mr. Beecher, after five year's reflection, says, 'Let him in!'

A Voice—No!

Mr. Tilton—No? Let me report the rumors of the streets and the market-place! Wherever I go, whether in the stage, in the railroad car, in the ferry-boat, or on foot up and down the streets, I am perpetually accosted with the question, 'Is the Pastor of Plymouth Church changing his views? Is Mr. Beecher growing more conservative?' I have always answered these salutations with an emphatic No; and until Monday night I always believed No. But what am I now to say if my friend puts up the bars in 1855, only to let them down in 1860? Martin Luther nailed to the church door at Wittemberg his ninety-five propositions and challenged all the world to dispute them. I have many a time heard the pastor of this Church called the new Martin Luther of the nineteenth century. Five years ago, he nailed upon his church door the declaration that no rumseller or slaveholder should be admitted to fellowship inside. Does he now tear down the parchment that has been hanging on those doors ever since I knew this Church? Nay, sir, will he pluck away the greenest leaves of the laurel that has been growing greener and greener about his head for thirty years? Everybody asks 'Is he changing?' I reply only, 'Everybody says he is!' I beg of him, if this be an unjust impression which everybody holds, to rid the public mind of it at once; I beg of him to clear away such an imputation—in justice to himself, in justice to this Church, in justice to the Lord Jesus whose minister he is!

Now, sir, I charge the American Board with complicity with slavery because it sustains the Cherokee mission. During the last ten or fifteen years, there has been among the Churches that patronize the Board a discussion on the subject of the Choctaw and Cherokee missions. The anti-slavery sentiment has always been directed against these two missions, as putting the Board in complicity with slavery. Last year, the Choctaw mission was cut off—for what reasons I will not here state. The general impression among the Churches is that the Cherokee mission was cut off with the Choctaw, and that, therefore, no slavery now remains, to subject the Board any longer to the charge of oppression. Only yesterday, I met the Rev. Mr. Houghton, editor of the *American Presbyterian*, who said to me, 'What are you discussing in your Church?' I replied, 'The complicity of the American Board with slavery in its missions among the Indians.' 'But,' said he, the Board have cut off the Choctaws, and have so cut off slavery.' 'Yes,' said I, but they still retain the Cherokees.' 'What!' he inquired, is there slaveholding among the Cherokees?' So here was an editor of a religious newspaper published in Philadelphia who did not know that the Cherokee mission was still in connection with the American Board, and that slaveholders were in connection with the mission. A similar erroneous impression prevails widely among the Christian public.

If you look at the map [pointing to a large map behind the platform], you will see that the Cherokees occupy the whole north of Indian Territory, and the Choctaws the whole south. The territory of the Cherokees is about as large as the State of Massachusetts. These Indians are famous slaveholders. I have received direct information from a black man now in Kansas—who was formerly a slave in the South—who has been bought and sold at different times in and out of three different States of the Union—who was at last bought by a Cherokee owner, from whom he ran away and escaped into Kansas. For slaves run out of the Cherokee nation into Kansas, just as, nearer home, they run out of Delaware and Maryland into Pennsylvania. This man declares that he did not suffer in any State such cruel bondage as among the Cherokees. Why? Because the masters are Indians and have been savages. It is natural to suppose that oppression is more cruel under Indians than under whites. I have word also from another slave in Kansas, who goes by the name of "Cherokee Bill;" and he gave a similar testimony.

I will mention another circumstance to show the character of slavery among the Cherokees. If a fugitive escapes from Missouri into Kansas, and the owner sends a slave-catcher after him, the hunter, if a successful hunt has yielded him his prey, sometimes carries him back to his master, to be paid by the proceeds of half the slaves value realized in cash at public auction, but very often, instead of carrying him back he marches him across the Kansas line into the Cherokee nation, to sell him captive to the Indians, from whom often he can get more money than a mere half price! So that the slave hunters carry on a double knavery; first, catching the slaves when they escape, and, then, when they are caught, taking them to more rigorous masters, who will pay a higher price.

Such are some of the features of slave-hunting [illegible]

REPUBLICANS NOT ABOLITIONISTS.

There is a strong and eager desire, and always has been, among the bogus Democracy to spread the notion that the Republicans are aiming at the abolition of Slavery by the action of the Federal Government.

The Republican party was originated by the repeal of the Missouri Compromise. That repeal was a measure designed to let Slavery into territory from which it had been hitherto excluded.—The Northern people united in a party in order to execrate that design, and forbid the extension of that institution. This party they gave the name of Republican. The object for which the party was formed is still the leading object of its existence. It offers itself as a breakwater and bulwark against the nefarious purposes of the repealers of the Missouri Compromise, and against those who, ever since the time of that repeal, have in every way exerted themselves to further those purposes. In doing this it has condemned Presidents, Judges, Members of Congress, and agents of the Executive Government of high and low degree. Right and left, it has dealt its blows at the whole crew of despoilers of Free Territory. It has given them no quarter, it intends to give them none. Whether they go for spreading Slavery by letting slaveholders establish it on free territory, or for spreading it by the arm of judicial power forbidding all attempts to interfere with its universal diffusion, or whether they go for spreading it by means of a Slave code, it is all the same to the Republicans. They detest all phases of the scheme with the same hatred. They fight against all with equal fervor, and they will continue to do so. They believe in Freedom, and they do not believe in Slavery. They will have the Public Domain kept sacred for free men and for free men's children, and they war with an irrepressible determination against its prostitution to the spread of the thrice accursed institution. They vow to extinguish its germs wherever they can find them newly planted, if it be a possible thing. They will do this by Legislation where they can, and where they cannot, they will do it by the Kansas method if they are able. This spirit has been evoked by the attempt to spread Slavery over our whole territory. And it will last while the subject of it lasts.

Having said this we now wish to say a little more. The Republican party is not an Abolition party. It has never proposed to use the power of the Federal Government to abolish Slavery. Such use of that Government is not its creed, and never was. It does not wish, by any national action to interfere with Slavery in the States where it exists. It has no advice to give as to its management there. It has no crusades to project. It does not contemplate any national scheme of emancipation to the African race. The management of that question, its discussion, its agitation is no part of its programme. It is content to let the Slave States manage their own peculiar social evils in their own way, subject only to the public discussion, exposure, and comment which human action inevitably provokes from a free and an intelligent people.

Every sensible man knows, or ought to know, that this is the position of the Republican party in regard to slavery. And yet we find elaborate essayists setting down professedly to persuade Republicans to give up their ideas of abolishing Slavery, with grave arguments to show them that the country would not be so well off if we should thus dispose of that institution, as it would if it should be let alone. Of course these arguments in the partisan press proceed upon the assumption that the Republican party hold the same opinions and aim as the non-voting Abolitionists. This assumption is false, and can only deceive those who wish to be deceived.—*New York Tribune.*

From the Painesville Press.

AN EPISTLE.

ADDRESSED TO HONEST PEOPLE, BUT DEDICATED TO THE DOUGHFACES AT COLUMBUS.

BY DR MANN.

Sons of Ohio! if you are
Aught worthy of the name you bear,
If honest blood distends your veins,
Or manly thought informs your brains,
If honor in your hearts hath place,
And scorn of all that's mean and base,
If self-respect and decent pride,
And conscious worth your feelings guide,
If, more than these, the immortal strife—
The vast concerns of endless life—
If these, or aught of these, you know,
Read and digest the truths I show.

Near where our southern border lies,
Kentucky's rugged hills arise.
There slavery holds its black domain,
With scourging whip and galling chain.
No noble thought, nor purpose fair,
Nor moral worth can flourish there.
There brutish ignorance frames the laws,
And coward ruffians win applause,
There indolence degrades the race,
And sensual sots have highest place.
The infamy by others deemed
Is there as CHIVALRY esteemed.
Their heroes do the assassin's deed,
Their saints believe the robber's creed,
Their government and men of state
Are only in their vices great,
And truth and virtue's sole reward
Is tar and feathers, or the cord.

Now mark, ye men of manly aim,
Who prize Ohio's honored name,
Ye men who ply the useful trade,
Or delve the soil with bar and spade,
Or o'er your lakes and rivers wide
Your richly freighted ventures guide,
And vaunt your boast, sublimely true
Your labor is your honor too—
(For industry hath highest claim
To honor, dignity and fame,
While honest scorn should scout the knave,
[illegible]
Mark now, while I, with bitter shame,
And burning scorn, your fall proclaim,
Your trust betrayed, your name disgraced,
Your honor soiled, your pride debased,
Your servants—paid your work to do,
And guard your purse and honor too—
Strike hands with that degraded race,
Prove panderers, snobs, and flunkies base;
Poor driveling toadies, void of shame,
They court dishonour in your name,
Squander on slavery's sots your pence,
Purchase disgrace at your expense,
And with a senseless, worthless, crew,
Defile themselves and swindle you.

For see! From the Kentucky shore,
Whence now that crew of revellers pour,
Your friends, Ohio's worthiest sons
And daughters and their little ones,
Driven from their homes and harvest gains,
The slender wealth of toilsome pains,
Driven forth, defenceless, poor and weak,
Decrepid age, and childhood meek,
Forth in December's cheerless sky—
No friend to aid, no refuge nigh
But Him who hears the raven's cry—
Driven by that same infernal spawn
On whom your base-souled servants fawn,
With whom their gluttonous maws they fill,
Gorge meats and wines, as hogs gorge swill,
And tax your farms to pay the bill!

Where, base Assembly, where for shame,
Were you when those poor exiles came?
Where were your meats and costly wine,
For which you stole the people's coin?
The humblest exile of that band
Deserved more honor at your hand
Than all the spawn of slavery's land;
And had you stolen the cash for them,
You might have passed for honest men.
Now, till your just deserts you get,
Ohio owes you one fair debt,
Till, to Columbus sent once more,
(Not to see State House, as before,)
You, in the striped garb arrayed,
Are made to learn some honest trade.

For me, though hate of southern wrong
Beats in my bosom deep and strong,
Yet to the Northern doughface crew
I feel a tenfold scorn is due.
Black as the tyrant's soul is dyed,
He whitens by the traitor's side!

A VOICE FROM MASSACHUSETTS.

[The following are among the resolutions adopted at the recent meeting of the Massachusetts Anti-Slavery Society.]

Resolved, That in view of the present activity of thought on the subject of Slavery, we recommend to the friends of freedom throughout the State to institute, each in his or her own neighborhood, discussions for the consideration of all questions relating to human rights in this so-called Union.

Resolved, That he who asserts that there is not an 'irrepressible conflict' between Freedom and Slavery—between free institutions and slave institutions—between the spirit which abolishes human chattelism and the spirit which perpetuates it—but that these are harmonious elements, or by compromise and forbearance can be made such in the same government, and can be brought into collision only by the efforts of fanaticism or sedition—is either idiotic morally speaking, or a self-convicted demagogue, intent on nothing but the gratification of his own desperate ambition.

Resolved, therefore, That the party which talks of 'the glorious Union' existing between the North and the South, and of the duty of maintaining it as an object of paramount importance, is smitten with judicial blindness and bereft of reason—talking of what has never been, and in the nature of things, can never be possible—is either the dupe or the ally of a stupendous imposture, which an insane and criminal experiment of three score years has demonstrated is working the overthrow of all the safeguards of freedom—and, consequently, is a party neither to be trusted nor followed.

Resolved, That the 'glorious Union,' ever since its formation, has signified nothing but the supremacy of a Southern slave oligarchy, as unscrupulous in the attainment of their object as a band of pirates, as murderous in spirit as they are knavish in conduct, who have always dictated the policy of the nation, and who claim a divine right to rule, according to their pleasure, alike the slaves on their plantations and the people of the Free States, without remonstrance or interrogation and as the condition of the perpetuation of 'the glorious Union' aforesaid.

Resolved, That the privileges accorded to Northern citizens sojourning or traveling in the South, under this Union, are these: to wear padlocks upon their lips; to foreswear their manhood by bowing down to the Moloch of Slavery; to speak in behalf of the slave at the peril of their lives; to be tarred and feathered, if they are suspected of cherishing anti slavery sentiments; to be thrust into prison, and sold as slaves on the auction block, if they are of African descent; to be scourged, branded, lynched, and driven out by mobocratic violence, even while in the prosecution of their legitimate business, simply because they are Northern men.

Resolved, That the privileges accorded to Southern citizens sojourning or traveling in the North, under this Union, are these:—to speak with impunity whatever they please as against free institutions and free society; to advocate slavery and the slave traffic as worthy of universal extension, without interference, menace or personal danger and to an unlimited extent; to hold any meeting or publish any journal they may choose, in which to assail the uncompromising friends of freedom as fanatics and traitors, and to glorify 'the lord of the lash' as the only true friends of this country—and, in short, to threaten, bully and calumniate, *ad libitum* whatever or whoever is deemed by them to be adverse in spirit and sentiment to [illegible]

Resolved, therefore, That the motto of the American Anti-Slavery Society, 'No Union with Slaveholders,' commends itself to the reason, conscience, and hearty adoption of every man claiming to be loyal to the Declaration of Independence; and it becomes the solemn duty of the North to carry it into immediate practice, as demanded by every instinct of self-preservation, and by all that is obligatory in the claims of justice and humanity.

Resolved, That no language can more truly describe the American Union, in its slaveholding guarantees, than that used by the prophet Isaiah, in regard to a similar compromise with sin in his own day, namely, it is 'A COVENANT WITH DEATH, AND AN AGREEMENT WITH HELL;' and the warning then given is as terrible prophetic now,—'Thus saith the Lord, Judgment will I lay to the line, and righteousness to the plummet; and your covenant with death shall be annulled, and your agreement with hell shall not stand: when the overflowing scourge shall pass through, then ye shall be trodden down by it.'

Resolved, That even if the Union were clear of every moral stain, still, to regard its perpetuation as of the first important, and the preservation of liberty as of minor consideration, would indicate absolute fatuity of mind, and an idolatry of spirit not surpassed in folly and criminality by anything existing in Burmah or Hindostan; but, dripping as it is with the blood of four millions of slaves held in captivity by its collective strenght, and incurably infected as it is with its pro-slavery compromises, by which the whole country is statedly subjugated and fearfully dishonored, it deserves to be execrated and assailed by every friend of God and man.

Resolved, That the acme of impudence and profligacy is seen in the constant accusation of the Republican party, by the Democratic leaders and organs, as disloyal in spirit, if not in action, to the Union,—at the very time they are threatening to rend it asunder, and overturn the government by force, if a majority of the voters shall choose the Republican, instead of the Democratic candidate for the Presidency—thus proving themselves to be a most desperate faction, full of treasonable intentions if they are not allowed to have their own way.

Resolved, That we are ready to certify, that the Republican party has never even menaced the existence of the Union in any contingency; and that, of all the political parties that have yet been organized in this country, none have ever surpassed the Republican party in its slavish subserviency to the Union; for while it is outlawed in all the South, and can neither hold meetings nor nominate candidates in that part of the country, and while neither Mr. Seward, nor Mr. Sumner, nor any other of its prominent men, is permitted freedom of speech south of Mason's and Dixon's line, it is still insanely engaged in glorifying the Union, and pledging itself to frown upon all attempts to dissolve it.

Resolved, That the proposal of the Republican party to go back in our national policy to the days of Washington and Jefferson, is as wise as it would be, in case of the universal prevalence of the small pox or the Asiatic cholera, to propose to go back to the first few cases of infection, from which all subsequent ones have proceeded, for the present appalling state of the country is the legitimate fruit of the pro-slavery compromise made in the formation of the Constitution; and were the same experiment to be tried over again, as many times as there are sands on the sea-shore, the same results would inevitably follow. No strange thing has happened. Our fathers sowed the wind, and we are reaping the whirlwind. They sacrificed the rights of the enslaved, in order to secure a Union; and God has decreed that, in consequence of that sacrifice, the Union shall be dashed in pieces, 'as a potter's vessel is broken.' Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in OPPRESSION AND PERVERSENESS, and stay thereon: therefore THIS INIQUITY shall be to you as a breach ready to fall, whose breaking cometh suddenly at an instant.'

Resolved, That—although Non-Resistants may appropriately criticise one feature of the enterprise of John Brown (as they do one feature of the else rightful and glorious enterprise of Washington, Hancock and Adams)—no one but a Non-Resistant is authorized to complain of the use of arms by the slaves, and in their behalf; and that the censure that has been thrown on John Brown's pikes and muskets by men in the State who have always praised the Revolutionary War, and by men in the Church who have always bitterly opposed Non-Resistance, is fresh evidence of the dishonesty of the one, and the hypocrisy of the other.

Resolved, That if capital punishment be justifiable in any case, then a tragical mistake has been made in Virginia; and Gov. Wise, Senator Mason, and the whole body of Virginia slaveholders should have been placed on the scaffold, instead of freedom loving John Brown and his companions, under the law, 'He that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.'

Whereas the attempt of John Brown and his associates at Harper's Ferry, to emancipate a considerable number of the slaves in Virginia, ended in their destruction on the scaffold and in the mortal conflict; and whereas, the authorities of Virginia claimed to have jurisdiction of the case, to the exclusion of any jurisdiction on the part of the government of the United States, which claims were yielded to by the latter; and whereas, Gov. Wise officially proclaims to the whole country, the ability of Virginia to protect herself against all her enemies; and whereas, if there are any other persons legally implicated in the doings of John Brown, the courts of Virginia and the courts of the United States are competent to dispose of them, therefore,

Resolved, That the appointment of an Inquisitorial Committee, by the United States Senate, at the instigation of Senator Mason, the infamous author of the Fugitive Slave Law, with full powers to call for persons and papers in relation to the Harper's Ferry tragedy, is an act of flagrant usurpation which ought to be resisted by every free State; is palpably oppressive, insulting and malignant in its purpose, and a daring step toward 'crushing out' every vestige of civil and personal liberty at the North, by procuring such action on the part of Congress as shall make the liberty of speech, as against slavery, constructive 'incendiaries' and 'treason.'

Resolved, That the satanic design of this inquisition must be palpable to the dullest vision, in view of the fact that the Senate, by a strict party vote refused to adopt Senator Trumbull's amendment, also to inquire into the seizure of a U. S. arsenal in Minnesota by the 'Border Ruffians,' who, steal therefrom their weapons, went over into Kansas, wounded and murdered its free citizens, and perpetrating an extended series of horrible outrages in the service of slavery.

Resolved, That in giving their unanimous support to Senator Mason's resolution, after this refusal to allow an impartial investigation, the Republican Senators of the North not only stultified themselves, but became accessory to all the villany wrapped up in that resolution, and deserve the severest condemnation.

A PALPABLE HIT.

[There is a rich vein of satire in the following document, which purports to be a translation from the late Message of President Juarez, of Mexico, upon the relations of that country with the United States. We copy from the Sandusky *Register*.]

I regret to inform you that there has been no improvement in the affairs of the United States since my last message; and I am again obliged to ask the earnest attention of the Constituent Assembly to the unhappy condition of that Republic.

That lately flourishing, though now afflicted confederacy, at the adoption of its fundamental Constitution, was so imprudent and so far carried away by an injudicious, if not superstitious, regard for the principles of liberty, upon which they had fought for and achieved their independence of their mother country, that they inserted in their bill of rights some very 'glittering generalities'—such as 'all men are created equal and possessed of certain inalienable rights,'' and among these are enumerated the ''right of life, liberty, and the pursuit of happiness,'' and ''that governments are possessed of no rightful force except by consent of the governed.'' These generalities, although ignored from the beginning by the people, as they continued still to hold large numbers of native born citizens in slavery, and many, indeed, who had gallantly fought and bled in the battles of the Revolution, still these taking 'rhetorical flourishes,' as they are now called, served for gala day and Fourth of July orations, and became popular in the Northern provinces; so much so, that the masses, who are not well informed in statesmanship, and have few books except the Westminster Catechism and New England Primer, have become quite fanatical in devotion to those aforesaid principles or flourishes. They have within a few years inaugurated a new party by which they are plotting the downfall of the Democratic or slave party, and have issued their *pronunciamento* to that effect. These bold attempts to overthrow the long established party in power, and interfere with their prescriptive rights to the government and the labor of the lowest classes, have aroused the Government to the necessity of enlarging the area of slavery and thus hold in check the Northern disorganizers or Liberals. This is unfortunate for us, as this is the only direction in which slavery can be made profitable.

It is but lately that mobs of armed thousands from one of the provinces of that distracted Republic invaded a weak and defenceless Territory—Kansas—drove its citizens from the ballot boxes which they vainly boast to be the palladium of their liberties—usurped the legislative power and held possession by countenance and aid of the central government and its standing army, for months, under a reign of terror and barbarity horrid to contemplate. These mobs were overpowered at last by the superior numbers and activity of the Liberals or fanatics, but not without the destruction of many lives and vast aggregates of property.

Retaliatory raids are common, carrying off property and slaves. [illegible] are negro hunting with dogs and guns, and kidnapping free citizens and carrying them into hopeless slavery. Laws reducing free men and women by thousands to abject slavery are being enacted and executed. So they even 'frame mischief by law.'

There is no safety for citizens of one State travelling in another; nor do the laws of a province protect the lives or property of its own citizens. Although all their fundamental constitutions provide for freedom of speech and the press, such is the anarchy reigning throughout the Southern provinces, that the least expression objectionable to the dominant faction is visited with whipping, tarring and feathering, destruction of property, expulsion into exile and every indignity that malice and hatred can invent, and even death. Suspicion, even, without word or act, is sufficient to expose innocent citizens to such horrid barbarities. Whole communities of peaceable and God fearing men, women and children, have just been driven thus into exile. Mobs and Lynch law and murders are the order of the day, while the central government looks complacently on, using no effort to protect any interest except that of the tyrants and encouraging these enormities, if in no other way by its indolence and inattention.

Even its Congress is but an unorganized mob, split into factions, pitted against each other and excited by the most intense hatred. For weeks it has been unable to elect a presiding officer—no laws can be enacted—no appropriations made—and the government squandering its millions on favorites, is bankrupt—its creditors ruined and clamoring for justice—civil war raging, and, even the members of the dominant party threatening daily the dissolution of the confederacy should the Liberals be successful at the ballot boxes and elect a Liberal President.

Such, I regret to say, is a faint, but as far as it goes truthful, expose of the present state of that afflicted country. I therefore recommend that an appropriation be made, and authority placed in my hands by which this Republic may exert such friendly meditation between the contending sections and factions as may be productive of peace and harmony throughout the extent of that miserable and distracted realm.

From the Christian Luminary.

PRO-SLAVERY PERSECUTION IN KENTUCKY.

EDITOR LUMINARY:—Your readers have been apprized of a second expulsion of missionaries, teachers and other laborers from Kentucky. Some additional facts and considerations, may not be inappropriate.

Bracken county, the theatre of the last mob, is on the northern border of the state. This is the native county of myself, Bros. Hanson and Grigson. In this county, is one of the most flourishing free churches in the state. Here, I had previously labored for several successive years. Here, was a prosperous school, which had been under the care of anti-slavery teachers for some nine or ten years. Here, too, was one of the best communities in Kentucky. A neighboring slaveholder, a man of intelligence, and high position in society, said—'It is the best neighborhood I have seen in Kentucky. It is a community of industrious, sober, upright citizens. I wish to heaven, all Kentucky was just like it.'

It was in this community, I thought I might stay for months, at least until passion should sub- [illegible] or presumptuous in this decision. Soon, however, a meeting was gathered from Mason, Lewis and Fleming counties, to drive out Bro. Davis. Immediately after this, Bro. Mallet, a young man from New York, who had been teaching some three years, (in the district referred to,) was mobbed in an adjoining town, by some 60 or 80 persons. Immediately following this, was the mob meeting in Bracken county. This meeting was large, and excited by the speeches of some pro slavery lawyers, in hot haste, resolved 'to move' myself and others, if they had to do so 'by physical force.' The meeting was a gathering of citizens from two counties.

To all this, we were not careless lookers on. We went to prominent citizens, slaveholders and non-slaveholders, reassured them that our positions were peaceful, Christian, and legitimate. We said, we seek the overthrow of slavery, but not by mobocratic, or insurrectionary means. As we saw the tide of opposition increasing, we sought the best legal council. This said, you and your friends may resist, but the attempt, under the present administration, is liable to be construed into an insurrection. We need a different administration.

The same council said, you may appeal to the civil authorities, which is your privilege and right, but this will be of no avail. We applied and found it so. Statutes are insufficient when mob law reigns.

Several of the civil officers were in the mob meeting, and two or more were in the committee of fifty, who came to warn us to leave. These are perjured men, for they are sworn to maintain the constitution and laws of the state and of the United States. These constitutions and laws, guarantee to each citizen liberty of person, and of speech.

Such officers as were opposed to this lawlessness, and disposed to maintain constitutional rights, felt that under the present panic, they could not. From reflection and observation among the people, it was thought by friends, that our quiet withdrawal would give opportunity and occasion, for this reaction, rather than our presence.

Also, that for the next nine or twelve months, we could do more for the cause of freedom and righteousness, by working in the free states where the power is, that in the slave states. Wise tactics are better than reckless bravado. Some men, not strangers to history, have retreated to better fields, saved their strength and numbers, for a better day—a day of ultimate success.

For some such reasons, we find the apostles went away from Thessalonica and Berea, when a violent uproar was created against them. These, we suppose, were wise and lacked not courage. We left not because we had violated any law. One of the mob-committee said, 'Mr. Fee, you are smart enough not to violate any law. This (referring to mobocratic action,) is our only means.' Nor did we leave for want of interest in the people, or field of labor. Here, was a spot more dear than any other on earth. It was the land of our youthful sports, the home of relatives. The people were doubly dear, because of their fidelity to righteous principles, in seasons of trial. To see the school closed, the pulpit vacated, the land of cherished hope, now overrun with lawlessness, was to me, one of the severest trials of life. To be shut out from my own house, was a trial, but it was a still greater trial to be 'deprived' of the privilege of preaching in that land, the only gospel that can save. But God will take care of his cause, and make the wrath of man praise him. We shall see this.

Some one is ready to say, why did you not fight? We answer there are times to oppose reforms, when resistance is not practiced, though at other times it be right. Again, it is not unfrequent that more is accomplished for the cause of righteousness at large, by suffering, than by physical resistance. Had Sumner shot down Brooks, as the latter approached him, the moral effect upon the world for good, would probably have been lost. By quietly suffering, the indignation of the world was aroused against the perpetrators of crime. God speedily cut off Brooks and Butler as he has often done some of those who have assailed us. Had we resisted successfully, the North would have said, 'well done: now let others do the same, and then let the slaves rise up and do likewise; let the people of the South fight it out, it is none of our business.' Thus, would the North have contented herself with selfish inaction. No *benevolent principles would have been cultivated*, by patiently and perseveringly toiling for the good of others.

Let us so conduct this struggle as to develop a nation of benevolent workers. The remedy—the means to be employed, we reserve for our next.

JOHN G. FEE.

Cincinnati, O., Feb., 10, '60.

RICHARD REALF ON JOHN BROWN.

[Richard Realf, the Secretary of State under John Brown's Provisional Government, in a letter to the *N. Y. Tribune* thus speaks of his former friend and associate.]

John Brown in his heart despised the Republican party, whether rightfully or wrongfully, of course I do not undertake to say. He called it a party who had assumed the name of Liberty, and prostituted it to base purposes. He said it declared all men to be free, equal, entitled to liberty, and the pursuit of happiness, and yet deprecated any interference with Slavery in the States where it existed; a craven-heartedness which met only with his contempt. So, putting no faith in the professions of that party he undertook to abolish Slavery himself.

They who assert that, in this enterprise, he was moved rather by hatred of the slaveholder than affection for the slave, do his memory most foul wrong. The love of his heart comprehended and encompassed both. He believed that unless the interference of some third party should anticipate and thus prevent the interference of slaves themselves, these latter would, one day, overthrow the institution by a bloody war of extermination against their masters; and it was to prevent the havoc and carnage which, as he conceived, threatened the South, that he entered upon his ill-fated movement. For, he argued, the same elements of resistance to oppression which would result in all bloody excesses if not wisely and properly directed, might be made subservient to the accomplishment of high purposes of humanity, if the governing intelligence was at their side. Wherefore, in order to supply that intellectual sagacity which the slaves lacked, and thus enable them to achieve their Freedom, while restraining them from the cruelties into which their instincts would hurry them, he gave himself to this enterprise.

In regard to his personal character, I must, though I reside in the South, where I expect to live and die, be permitted to say that it has been most studiously and elaborately misrepresented. There never lived a man whose desire to promote human welfare and [illegible] inextinguishable. Men have grown hoarse with calumniating his memory, who were never worthy to unloose the latchet of his shoes. Venal politicians, grown sleek upon public plunder, and men who cannot perform an act that is not stained with some deadly sin, have lifted up their hands in holy horror, and yelled out their execrable execrations against his name. John Brown was no tongue-hero—no virtue-prattler. He was a reticent man; and when he did speak, the utterance was from his heart, and not his lungs. His faith was very simple. He desired society to be pure, free, unselfish—full of liberty and love. He believed it capable of such realization. The whole history of his life is that of an upward endeavor. 'Liberty!' that was the key to his soul; the master-passion which controlled all his other ambitions, personal, social, or political. It swayed him like a frenzy. But he had too much individualism of character, and he was too sensitive to the sufferings of others to be able to reason calmly on the every-day concerns of life, where abstract right is modified by a thousand conditions of expediency; and he was too indignant against all forms of wrong to be able to discriminate between a theory and its practice; and thus, by his very self-denial, his benevolence, his moral courage, he was precipitated upon the deed which brought him to the scaffold. Seized by this principle of liberty, he proceeded, as he thought, to carry it out; never stopping to think how it was limited and restrained on all sides by other principles; thus drawing his purpose so near the eye as to shut down all other things; and thus, too, becoming a monomaniac, mistaking his own conscientiousness for a call unto him from Heaven.

I have now a word to say in relation to myself. It is known that I was formerly associated with John Brown, and it is known that I now reside in the South. That which follows is in regard thereto. There was a time when I thought our contemplated insurrection to be *absolutely right*. I had occasion to alter my opinion; thus, the evidence upon which I committed myself to that enterprise was available only in the court of conscience. Now in the depths of my being, even below the law of distinct consciousness, there lurked the instinct and impulse of another law that forbade the exercise of those feelings which would connect themselves with such a deed. With this impulse, thus dimly working, the promises I had made came in conflict; and my conscience, divided against itself, plucked me on and plucked me off, suggesting the resolution but preventing the performance. However much I multiplied reasons and motives in favor of the deed, there yet sprung up from a depth in my nature, which reflection has never fathomed, an impulse against it which I could neither account for nor resist. I could not translate that which appeared to be an outward call of duty into a *free*, spontaneous moral impulse; and, as I could not perform it until I had so translated it, of course it was not performed at all.

Upon returning from Europe, I passed into the Southern States, for the purpose of investigating the nature and character of that Institution, to oppose which, the faculties and resources of my being have been so taxed and strained. I have my own thoughts, my own feelings, in relation thereto; and it may chance that in the end, it will appear I have not been as unmindful of my duties to humanity as have some of those who, at the safe distance of a thousand miles, are so profuse in lip-philanthropy. But I have gained one lesson which I thought never to have learned. This, namely: that while the North is worse than her professions, the South is better than her laws.

REV. DANIEL WORTH.

EDITORS OF WESLEYAN:—You published some time since a short communication from Daniel Worth—my father, lying in jail at Greensboro, North Carolina, on a charge of speaking, and circulating documents against Human Slavery. The aforesaid article farther stated that, although conscious of no crime against God or man, he was taken by the good people of North Carolina, tried; with three lawyers against him, he pleaded his own cause, and hurried to a felon's cell, as a person unfit to be left at liberty.

A bond of $5000 was required for *good behavior*; by which was understood sealed lips on everything unpalatable to a portion of the Southerners, a bond which he refused to give. This man, born on southern soil, having passed his youth and early manhood there, and having returned after a lapse of near 40 years, with his wife, on the confines of the grave, since gone to her eternal rest,—this man I say, must be made a sacrifice on the altar of American Slavery. North Carolina, to-day, punishes her citizens for asserting the doctrines held by the founders of this Republic, and for practically carrying out the doctrines of Christianity. Publish it to the world.

If liberty of speech and thought are to be anihilated, let it be known to what agency we owe this state of things.

Daniel Worth is known very extensively at the North, and especially in the Christian organisation to which he belongs. Let every W. M. Minister and every friend of liberty circulate petitions, to our National Congress, praying that the rights of our citizens be respected and protected, in other cases as well as the one under consideration.—Let the voices of thousands of Northern freemen be heard, demanding justice for their fellow citizens. Let the trial be made, that we may see what the Representatives of the people at Washington will do when appealed to.

Thousands of friends will exert themselves in behalf of Daniel Worth by circulating petitions in his behalf if called upon.

Novel as is the idea of punishing a man with imprisonment, pillory and whipping, for speaking in favor of the oppressed, it is the legitimate result following the preaching of a pro-slavery gospel.—I had rather see Daniel Worth in his present position, confined on the grounds he is, than to see him free and in the pulpit, ignoring the great reforms of the day.

Yours, W. W. WORTH.

CONSTITUTIONAL SUFFRAGE.

COLUMBUS, Feb. 14 1860.

Alfred J. Anderson v. Thomas Milliken *et al.* Error to Common Pleas Butler county.

Gholson J. delivered the opinion of the court.—Held.—

1. Persons having mixture of African blood, but a preponderance of white blood, or being more white than black, and being otherwise qualified, were by the settled construction of the section of Constitution of 1802, regulating the exercise of the elective franchise, entitled to enjoy the right of an elector.

No change was made in this respect by the corresponding section of the Constitution of 1851.—The same persons being otherwise qualified, are not to be excluded [illegible] entitled under the present constitution to vote at all elections.

2. The plaintiff being one of the description of persons so entitled to vote, having one-eighth of African blood, and his voting having been refused for that reason only, at the election in 1856 for electors of President and Vice President of the United States, by the judges of the election, against whom he brought an action for such refusal.

Held, That he was entitled to recover for the violation of a right conferred by the Constitution.

The decision was unanimous.

THE SENTENCE OF STEPHENS AND HAZLETT, THE HARPER'S FERRY INSURGENTS.

After the finding of the verdict in the case of Hazlett, at Charlestown, on Saturday last, his counsel filed a motion for arrest of judgement.—On Monday morning the Judge decided on the several points raised by the counsel, and ordered the prisoners to be brought into court for sentence. The several questions were propounded to each of the prisoners, as to whether they had anything to say why sentence of death should not be passed upon them. Stephens in a firm and distinct voice replied that ''he had, if it pleased the court.''—Hazlett also responded in the affirmative, although in an agitated manner.

Stephens continuing, said that although most of the testimony in his case was true, yet, in regard, to what had been stated by one or two of the witnesses, that he desired the ''dammed town (Harper's Ferry) be burned, as also the people,'' he declared most positively he had never made use of any such language, and called upon God and the Court to witness his declaration. Where he was known this imputation would need no denial. He had also to say that he had no fault to find either with his treatment at the hands of the authorities since a prisoner, nor with the proceedings on his trial, all had been done for him that could reasonably be expected—his counsel had done his utmost, but he appealed to the Court, that as he had extended mercy to others, he thought he might expect some degree of mercy. But whatever might be, he would meet it, as become a man, unshrinkingly.

Upon his concluding, Hazlett addressed the Court. He said he had a few words to say.—The testimony given against him was false, one witness in particular was mistaken. He spoke of the testimony in regard to his identify, and said that he had always been in the habit since he had a beard of shaving it off every three weeks. He stated that since a prisoner he had been treated most kindly; that his counsel Messrs Green and Botts, had done more for him than northern counsel could have done, and that since he had seen Virginia and her people, he had formed an entirely different opinion on the whole subject of slavery to what he had entertained previously. Hazlett, in the delivery of his remarks, was considerably agitated, which probably arose from the fact that he was unused to public speaking.

Judge Kenny then proceeded to pass sentence on the prisoners, which he did in the most feeling and impressive terms. He sentenced each of them to be hung publicly on Friday, the 16th day of March next, between the hours of 10 o'clock A. M., and 2 o'clock P. M.

Immediately after passing sentence, the Court remanded the prisoners to jail, and the crowd drawn together to witness the proceedings quietly dispersed.

From the Christian Luminary.

BRO. CAMPBELL'S SON IN THE SLAVE TRADE.

I have just learned that Alexander Campbell, jr., last week paid $1000 for a young man, in the town of Wellsburgh. He is said to be a very worthy, and industrious man, and of the strictest integrity, but poor. I do not know whether he is a Disciple or not, but my opinion is, that he is a Methodist. The man who got the $1000, I am told is a Presbeterian. Mr. Campbell is a member of the church at Bethany. Should my opinion be correct, it affords some relief to the horror of this case. The conspirators did not venture to put the irons upon their victim, where he was known, but *Rogers like*, decoyed him to Wheeling, where he was hand-cuffed, and shipped for Louisiana. I don't know what Bro. Franklin think's of this way of ''using up the Methodists,'' but I am sure he will be glad that this poor man, was not a member of the church either at Wellsburgh or Bethany. If the Disciples and Presbyterians, will only confine their operations to handcuffing, and shipping off the Methodists, it will not seem so bad, but if they get to selling one another up here, as they do in Kentucky, I don't know what we shall do.

> ''We're all united heart and hand,
> Joined in one band completely.''

Yours very truly,

CYRUS M'NEELY.

George W. Bishop of New Haven has sued *The Palladium* for $10,000 damages, for publishing that he was charged with kidnapping and selling into slavery a negro boy.

Communications.

ANNUAL MEETING OF THE NEW YORK STATE ANTI-SLAVERY SOCIETY.

TO THE EDITOR: We closed our first series of Conventions in New York, with the Anniversary of the State Anti Slavery Society in Albany, the capital. In tone and character, it did not differ from those already reported in the Bugle, except in the addition to our speaking force, of Mr. Wendell Phillips. This name ensured us a large attendance and profound attention; for even Albany has heard of him, and begins at length to appreciate him.

Among the Resolutions adopted, were the following. The vote was almost unanimous as the discussions were patient, thorough and searching:

Resolved, That when the Governor and Legislature of New York, by a recent unanimous voice, invited the Governors and Legislatures of two of the most violent slave States to visit the Capital, as the guests of the State, under circumstances so monstrous and revolting as now exist between the two grand divisions of the country, they perpetrated an act too shamelessly servile to the slave States, and too atrociously insulting to their constituency and the people generally, to be adequately described, or appropriately rebuked, in any language known to mortal tongues.

Resolved, That the Church of the slaveholding States that permits and practices the breeding, buying and selling of God's own image like cattle, trampling down marriage, and the whole family relation, forbidding its own Bible and all other [illegible] is more emphatically the synagogue of Satan! And every Church and minister in the North that does not so regard and treat it, is false to the Christian name and trust, and therefore unworthy of countenance, fellowship or support.

Resolved, That we have seen without astonishment that slaveholders and their accomplices, in defending the accursed slave system, are driven to deny and ignore all the self-evident truths pertaining to Human Rights—that even their gifted and ever-zealous ally, the late Rufus Choate, in their behalf, blasphemed the Declaration of Independence into a sounding tirade of ''GLITTERING GENERALITIES!'' But when an eminent teacher of religion, like Henry Ward Beecher, for the same unhallowed purpose, boldly inculcates that sin also is but another 'glittering generality,' that there is no sin in itself; that 'nothing is bad, *per se*; and nothing is good *per se*;' and that 'these are only scholastic subtleties;' and that the great American Board of Missions is a true exponent of Christianity, and not only worthy of support, but is preeminently the chosen instrumentality for the world's salvation, notwithstanding that its religion includes slaveholding and slave-trading, even to the separation of parents and children; we are constrained to believe, from such revelations, that the age of wonders has not ceased—and that slavery has done its most fearful, fatal work on the Northern Pulpit—though we cannot but rejoice that the infidelity of Beecher is now revealed; and that not even his brilliant eloquence and shining talents can longer mislead the people, perverting and poisoning the public conscience and character.

The Resolution of censure for inviting Southern Legislatures and Governors North, to celebrate Bachanalian Sacraments in honor of Slavery and the Union is adapted as well to Ohio, as to New York. Your notice of those disgraceful, drunken orgies, at Columbus and Cincinnati, was none too severe. Are Republicans in Ohio never to see that in your Dennisons and Gholsons, as well as Swans and Corwins, you have as deadly foes to Freedom, as blasphemed her name in Virginia or the Carolinas! Yes; and a thousand times more dangerous!

One Resolution, you will observe, relates to Henry Ward Beecher. I am glad he stands at last, revealed. God grant he may be disclosed to himself! To beg and bless Sharp's rifles for free, white men in Kansas, with every Northern State to sustain him is one thing. But to love in the same way, *''the least of the brethren of Jesus,''* in the persons of millions of imbruted black men, or of their bravest Deliverer, Capt. John Brown, is another religion altogether.

And I fear it is in part the sin of abolitionists, that Mr. Beecher has fallen thus. My own opinion has long been, that we were encouraging him and many others, in a very dangerous and guilty complicity with the vilest of Slaveholding and Slaveholders. And the public expression of that opinion, has sometimes been the most trying experience of my life, and indeed, has cost me much in more ways than one. But time always reveals the most hidden mystery; and will we but wait, rights every wrong.

We shall miss our noble *friend* Robinson in future meetings. No one has ever won more golden opinions, here abouts, than he. Wherever he goes, he carries full assurance of a man. I never labored with more pleasure by the side of any man or woman, than by his. But my letter grows too long.

PARKER PILLSBURY.

Feb. 15, 1860.

The Anti-Slavery Bugle.

''PROVIDENCE HAS MADE ME AN ACTOR, AND SLAVERY AN OUTLAW.''—*John Brown of Osawatomie.*

SALEM, OHIO, FEBRUARY 25, 1860.

AARON D. STEPHENS.

That John Brown and his companions accomplished a great work at Harper's Ferry for the slave's enfranchisement, no one of common intelligence, and possessing ordinary opportunities for information can deny. The deed which shall hand down to coming ages in close connection Harper's Ferry the scene, and John Brown, the actor in the great drama of the 19th century, is but poorly appreciated by Mr. Speaker Pennington, when he contemptuously styles it ''a nine day's wonder.''

Though the excitement attendant upon that event has measurably passed away, and the spasmodic sympathy of many given place to indifference, the stern integrity of John Brown, his utter abnegation of self, his entire devotion to the great principle which recognises the equality of man and his right to be free—a devotion attested by the seal of his life's blood—has reached thousands of hearts that have never before been moved, and whose pulsations for freedom will only be stayed by death. And while we would do all honor to John Brown as the leader of an enterprise which sought to give deliverance to the pining captive and to open the prison door to the bound and bleeding slave of the South, we would not, in our admiration of him, forget even the least of those who noble stood by him in the hour of peril. And we name with reverence the man who was worthy to be his second in command, and who was shot while bearing a flag of truce, and fell even more seriously wounded than was his leader. Aaron D. Stephens occupied in captivity the same cell with the hero of Osawatomie, and when the old man was about to ascend the gallows, spake words of comfort and cheer worthy of the one to whom they were addressed, worthy of the one who spake them, and worthy of the cause for which Captain Brown died, and for which Captain Stephens is condemned to death. If John Brown was willing to lay down his life for a people poor, persecuted, despised, and enslaved, so is Aaron D. Stephens equally willing. If John Brown could look upon the gallows with an unquailing heart, if he could suffer unshrinkingly judicial ignominy, so can Aaron D Stephens. If John Brown should be honored as a martyr, if the day of his death should be commemorated by the friends of freedom, so also is Aaron D. Stephen, worthy of such honor, and the day of his doom equally deserving of such commemoration.

Nearly three months have elapsed since he bade a final farewell to his captain, and went back to his cell with his many unhealed wounds to await the time when he too, should be tried for the same act, and condemned to the same punishment. And bravely has he born himself through it all. Though sick and in prison, with none to administer to his necessities, he has suffered uncomplainingly. The privations of his captivity, and the long and constant contemplation of his almost certain fate upon the gallows, have not been able to conquer the heroism of his spirit, or dim the true nobility of his soul. *He meets his fate* with a tranquility not surpassed even by that manifested by John Brown. All honor to the heroic defender of the rights of man! All honor to the worthy follower and companion of Osawatomie Brown, whose spirit he will soon greet in a realm where justice is equally measured, and where those who remember in their affliction even the least of God's suffering poor, shall receive an exceeding great reward.

THE DIFFERENCE.

There is an anti-slavery of Feeling, and an anti-slavery of Principle. The former is modified by circumstances. Its activity or inactivity depends not upon the needs of others, but upon the presence and character of particular cases, and their power to appeal to the sympathies. It is unreliable. When most needed it is not unfrequently absent. It possesses but little discrimination, often pouring itself out upon those who stand least in need of its aid, and passing unnoticed those who are far more worthy its attention.

The anti-slavery of Principle, is on the contrary, the same to-day, yesterday, and forever. Like God, from whom it emanates, it rises superior to all circumstances, and is ever reliable. Its action is graduated by the need of its presence, and its power; and it is never absent from the field of labor. It possesses eminent discrimination, judging every case by its own merit, and ignoring alike all selfish considerations, and all appeals which would limit the extent of its influences, or absorb for one that which belongs to all.

The anti-slavery of Feeling pours out its money for the redemption of beautiful slave girls, and goes into spasms of benevolence when an Octoroon presents herself in a northern church and asks for aid. The anti-slavery of Principle does more than this; it remembers the enslavement of two millions of women in this land, not all beautiful, not all Octoroons, not all capable of coming north and personally presenting their claims, some of them old, and ugly, and black, and repulsive, and it spends it money that it may so rectify public sentiment, that all shall alike be made free.

The anti-slavery of Feeling denounced the outrageous assault of Bully Brooks upon Senator Sumner. It called meetings to condemn the act, and poured out the vials of its indignation upon the perpetrator of the deed. The anti-slavery of Principle did all this, and more. While condemning the outrage of Bully Brooks in the Senate Chamber, it remembered what the anti-slavery of Feeling had forgotten, and condemned as infinitely more atrocious the outrage which he perpetrated through his entire life upon the slaves on his South Carolina plantation.

The anti-slavery of Feeling become indignant at the subversion of northern rights; to drive a Connecticut pedler out of Virginia, or a Massachusetts school master from Carolina, to tar and feather a book agent from Hartford, or to threaten to lynch a drummer for a New York house, excites it almost to frenzy. The anti-slavery of Principle sees and feels, and condems all this, and it does more. It goes to the cause of these effects, and when it finds four millions of American citizens not driven back to their homes, but denied all claim to a home, as well as all claim to humanity, its indignation is deepened and intensified, and it seeks a death grapple with slavery, and demands the enfranchisement of its victims.

The anti-slavery of Feeling weeps over the woes of the Free-State men in Kansas, buys them powder and sends them rifles, and bids them stand in defence of their rights. The anti-slavery of Principle does this, and more. It remembers the infinitely greater sufferings of the slaves of Arkansas and the other southern States, and it feels more, and prays more, and does more for the restoration of the rights of those whose humanity is denied, than for the defence of any class who can only complain of the denial of political rights.

The anti-slavery of Feeling admires the physical courage and moral heroism of Osawatomie Brown, and listens with delight to eloquent speeches in vindication of his cause. The history of his life, the record of his devotion to the cause of the oppressed, it regards as stranger than fiction, and more interesting than a highly wrought novel.—The anti-slavery of Principle does this, and more. It gathers up the great words which John Brown spoke for freedom, and the great deeds which he did for liberty; takes, in fact, the heart of the hero-martyr, and remembering the vow he made to redeem from infidel hands, not the Temple at Jerusalem, but the Temple of Humanity at the South, which slavery now holds and defiles, it throws that heart far into the ranks of the enemy as Douglass threw the heart of Bruce, and the unquailing souls and stout arms of those who believe in the sacredness of manhood, and the outlaw character of slavery will press forward to the spot where the heart of John Brown leads the way.

The anti-slavery of Feeling and the anti-slavery of Principle are sometimes—as they ought ever to be—combined in the same individual. Those who possess the anti-slavery of Principle, generally, if not universally, have also the anti-slavery of Feeling, but very many who have the anti-slavery of Feeling are nearly if not altogether destitute of the anti-slavery of Principle. It is to *principle* we desire to convert men, they are far more destitute of that than of *feeling*. Establish correct principles, and they will control and guide the feelings.

THE EX. COMMITTEE

Will meet on the 26th inst. at 10 o'clock, A. M., at the house of Benj. S. Jones. A full attendance is desired.

THE MEETINGS IN SALEM

On Sunday were not so large as we hoped to see, but those who were in attendence appeared interested in the discussions. The resolutions, or declaration of sentiment presented by Henry C. Wright will be found in another place. The positions therein taken will, to many, appear the essence of anti slavery radicalism. But however startling they may seem, the all important question is, Are they true? If so, they should be reduced to practice. If untrue, that fact ought to be made manifest, so that those who now believe in them shall no longer hold and promulgate erroneous doctrines.

THE RIGHT TO PROMOTE INSURRECTION

[The following Resolution was read and discussed at the meeting held in this place on Sunday. It will probably come up for further discussion and action at a future time.]

Resolved, That we endorse as true, each of the following propositions: *i. e.*

1. That individual slaveholders, *as such*, have no rights.

2. That slaveholding States, *as such*, have no rights.

3. That slaves, *as such*, owe no duties.

4. That insurrection, to obtain their freedom and to annihilate the power of their enslavers, is the right and duty of the slaves.

5. That it is the right and duty of the people and states of the North to *incite* slaves to resistance and insurrection against those who enslave them.

6. That *conspiracy* and *invasion* to free slaves and crush the power that enslaves them, is the right and duty of the people and States of the North.

7. That the people of Ohio and of all the North, owe it as a sacred duty to God and Man, to combine to deprive slaveholders of their *property*, so far as it consists in the bodies and souls of human beings.

8. That the people and States of the North are sacredly bound by the fundamental principles of their religion and government to *conspire* with a view to overthrow the social political institutions of the South, so far as they sanction, or are based upon slavery.

9. That Conspiracies, Invasions or Insurrection to free the enslaved and crush the power of enslavers, involve no trespass or aggression upon human rights, but are acts of justifiable Defence against kidnappers, robbers, and pirates.

10. That the God of Nature is ever *inciting* and arousing slaves, and freemen to resistance and rebellion against slave-holders and slave-holding Religions and Governments.

11. That it is our duty to use *all means* to free slaves and to crush the power that enslaves them, which we would use, in our behalf, if we were slaves.

Resolved, That we will never cease our efforts to actualize the truths contained in the above propositions so long as a slave or a slaveholder exists in our land.

Resolved, That we will count all laws as null and void, whether enacted by Congress or by State Legislatures, which are designed to brand and punish as criminals and felonious *Combinations, Conspiracies, Invasions*, and *Insurrections* to free slaves and annihilate the power that enslaves them.

Resolved, That in the language of S. A. Douglass, the causes which produced the Harper's Ferry Invasion are in active operation, and that they *must* and *shall* continue to exist in full and increasing force, till the property and institutions of slaveholding states, so far as they consist in or are based upon slavery, are utterly and forever destroyed.

Resolved, That we will never leave the people of any state, free to form their own institutions, if by this be meant what Douglass, and the Democratic and Republican parties mean, that we are to let such state or states "retain slavery as long as they please, and abolish it when they please."

Resolved, That any and every social, religious or political combination in the North, with a view to abolish or prevent the extension of southern slavery is a conspiracy with the intent to invade, assail, or molest the government, inhabitants, property and institutions of Virginia, Maryland, Kentucky and of every slave-holding State; and that such conspiracies are instigated and commanded by a great and impartial God, and there is not an attribute of the Almighty that can take sides against them.

☞ See notice for election of directors for Pittsburgh Ft. Wayne & Chicago R. R. Company.

THE EXECUTIONS IN VIRGINIA.

Stephens and Hazlett have been sentenced to die on the 16th of March. The former is unquestionably guilty of striving to live, as well as to profess, the doctrines of human equality and the rights of man. Whether Hazlett was engaged in the Harper's Ferry affair does not clearly appear from the testimony upon which he was convicted, nor do we suppose it matters much to Virginia whether or no he was really guilty of the acts charged. It is barely possible that the Mother of Presidents has had her fill of blood, and may pardon the condemned or commute the sentence of death. If she does not, we trust that the day appointed for their slaughter will be duly commemorated by the friends of freedom, and vows of hatred of the accursed institution of the south be registered anew.

As the sonnet below was not received until after our outside form was worked off, we have taken the liberty of placing it in the editorial column.

TO PARKER PILLSBURY.

Time was when the rough axe had harsher sounds
Than our weak nerves would bear; we shrunk
Brave Pillsbury! from truths which crashing, sunk
Into our pampered souls, with a rebound
That threw us, struggling, on the freezing ground:
Aye, 'twas the too strong blade, laid at the trunk
Of the broad Upas, from whose juices, drunk
Were all the Leaders, all the Peoples round.
Now, that thy words, still piked-pointed and keen,
Strike at the undergrowth—more tangled still,
As from the root it springs—each budding pill
Of the slave's blood, staining their pious sheen—
We list, and linger; and in faith declare,
By the dear Christ within, we will no longer bear.

C.

HARMONIA SOCIETY.

The concert of this Society, on Wednesday evening, was welcomed by a crowded house that appeared well pleased with the performance to which they had been invited. The introduction of a few pieces of a humorous character would, we think, gratify those who not only love music, but also enjoy an occasional laugh. The transition from grave to gay, and the reverse, would detract neither from the dignity, nor the harmony of the performance, but furnish a pleasant contrast that would be welcome to all.

PROGRESS IN PENNSYLVANIA.

By the following memorial it will be seen that slaveholders are to be found in the Quaker State, as well as elsewhere—slaveholders in spirit though perhaps not yet in fact.

"*To the Honorable the Senate and House of Representatives of the Commonwealth of Pennsylvania, General Assembly met*:

"Your petitioners humbly represent that the rapid growth of the free negro population by immigration, within a brief period, is not only a burden to your petitioners, by increasing demands on our poor fund, but owing to their great indolence and dissipation, they have filled our prisons, thus increasing our taxes to an enormous extent. The recent raid at Harper's Ferry will result in stringent laws by the southern states for the expulsion of free negroes from their limits; so we must shortly have thousands more of those unfortunate creatures thrown upon us, many of them in the decline of life, or otherwise incapacitated for labor. The exigency calls upon your honorable body to adopt some measure to prevent an increase of our already burdened condition. If your honorable body has not the power to prevent their emigration to this state, we would prefer a slave code.

DEPUTY MARSHAL DAYTON DEPARTED!

OBERLIN, Feb. 20, 1860.

DEAR LEADER:—Your readers are already acquainted with Deputy U. S. Marshal Dayton. They know him as the man who understood the hazard of holding such an office in our midst, in order that under color of it, he might make himself serviceable to kidnappers and a terror to the defenceless poor and hunted fugitive who perchance might seek rest in our quiet village.

They remember him too as the man of whom Marshal Johnson said—"he didn't like his looks, but appointed him because he was so well recommended by Postmaster Munson;" or as the Poet has it:

'Who asked and got a recommend
From our P. M., his worthy friend,
To do what *honest* men condemned?'
Our Marshal.

Well, a passage in the personal history of "Our Marshal" has lately occurred which in the judgment of your correspondent ought not to be kept from your readers.

On Saturday last, about mid day, it became known that Dayton had come to town under cover of the darkness of the previous night; and before an hour had passed a committee of citizens called on the Deputy Marshal and kindly, though firmly, informed him that his presence was not desirable, and that one hour would be granted him in which to depart. Ten minutes had not elapsed however, before the valorous Deputy was on the move. Meantime a party of five active colored men took upon themselves the responsibility of seeing to it, that there was no mistake about having the order to depart filled to the letter.

Favored by the lately fallen snow they took the track of the fleeing Marshal, and by three o'clock P. M., the pursuers and pursued had marked their "devious winding way" through field and woods for a distance of six miles—in which pedestrian performance it is said that none could scale an eight rail fence with such fearful and reckless speed as did the frightened Marshal.

The race ended, and the Marshal was surrounded by his pursuers, and capitulations commenced. The trembling voice and the shaking knees of the doomed man plead eloquently for quarter, which was finally granted, on condition that the renowned Deputy should resign his office of Marshal and would promise to never again visit Oberlin, and upon the further condition that he should make a written confession and agreement on the spot. Stationery was furnished him at once, and with great apparent sincerity he proceeded to pen the following, which may be properly styled:

DAYTON'S CONFESSION.

This may certify that I have resigned as Deputy U. S. Marshal,—that I will never go to Oberlin again. That I furnished no names to be prosecuted in the Oberlin Rescue Case, nor the names of witnesses in said cases. I was informed by Mr. Munson, that he and Chancy Wack, and Bela Farr, furnished the names of parties and of witnesses in those cases. Munson did not go to Wagoner's; none but Lowe, McMillan, and another person from Kentucky, whose name I have forgot. Lowe and myself hired the horses of Whitney. Boynton informed me on the day of the arrest and rescue of 'John' at Wellington that he expected 'Shaks' was going to make $20 in trying to get John.

The above is the truth in the above matter, as I believe and know, so help me God.

Witness my hand,

Feb'y 18, 1860. A. P. DAYTON.

Witness—Henry Copeland, James Brown, James Stone, Perry Carter, John H. Scott, (all colored.)

It will be remembered that Boynton, the U. S. Grand Jury man in the Rescue Cases, denied having any knowledge of his son's participation in the kidnapping of John Price, but it seems that such is not the case.

It also appears from Dayton's confession that a Democratic Postmaster, living upon the money and business of our citizens, has been active in his endeavors to vex and harrass them with expensive suits and imprisonment, while to their faces he has denied any participation in the matter and professes to regret it.

Yours, Q

METHODIST EPISCOPAL SLAVEHOLDING IN MISSOURI.

Rev. M. Springer, in a letter to *Zion's Herald*, dated Jacksonville, Ill., Jan. 23, states that the number of slaves held by members of the M. E. Church in Missouri, is less than fifty, and that if some of our ardent brethren in New England were in Missouri and Arkansas, laboring with those already there, their shout would be heard ringing over their native hills, "Brethren of the North, *let us alone*," &c.

It is singular that so much stress is laid upon the small number of slaves held by Methodists as is often done. Less than fifty slaves held there says Mr. Springer! Well, to be sure, that is a less number than fifty thousand. But suppose in the fifty held as slaves in Missouri, the six Bishops and their families were included, and then to make an even number, a few of the Editors and their families, such as Dr. Stevens, and we would not object to have Mr. Springer included, in case of necessity,—would there be likely to be any Springers writing soothing letters to Eastern and Northern brethren and telling them to be quiet, and not alter the discipline, as bishop Morris was old, and needed taking care of, and 12 others of the bishops and their families were owned by a good Methodist brother who was saving them from the cotton-field, &c? Why, every one knows that the Church would be rocked in a tempest for such a disciplinary provision, as would deliver these Bishops, Editors and their families. And yet according to the old pure Methodist doctrine, that God is no respecter of persons, the fifty now held by methodists in slavery in Missouri, are just as good before the universe, and just as much efforts should be made for their freedom; and the guilt of holding them as chattles, is just the same, as would be the case, were the Bishops and Editors of the M. E. Church the identical persons so held.—*Wesleyan.*

A VOICE FROM HAYTI.

A Haytien paper gives the following expression of sentiment in relation to John Brown:—

"The cause of the abolition of slavery has just counted another martyr. This fact, however indifferent it may be to others, cannot be so to us, descendants as we are of the persecuted race of Africa. This event must weigh upon our hearts as a public calamity. John Brown, with his noble co-workers, has been sent to an ignominious death on the gallows! And this in a country where liberty appears to have its grandest inspiration, and where nothing is said or done but in the name of liberty; it is in this country, it is in the United States, in fact, that this man, who demanded liberty for an unjustly oppressed and enslaved race, is shamefully dragged to the scaffold! John Brown and his friends, perhaps, too quickly abandoned themselves to despair, but shall we therefore say that the hour of emancipation for our unhappy brethren is not yet come? However it may be, the blood of John Brown guarantees that it is at hand. Re-assure yourselves, ye slaves, nothing is lost; liberty is immortal. Brown and his companions have sown this slave ground with their glorious blood, and doubt not that therefrom avengers will arise."

IN THE SENATE.

Mr. Mason, from the Harper's Ferry Committee, offered a resolution that the Sergeant at Arms be instructed to bring Thaddeus Hyatt, of New York, before the bar of the Senate to answer for contempt, in refusing to come here and testify before the Committee.

Mr. Hale said this was a dangerous precedent. There was no warrant for it in the Constitution; powers not expressly delegated to the federal government were reserved to the States. This power could only be exercised by a latitudinarian construction of the Constitution. He would ask the yeas and nays on the passage of the resolution.

Mr. Pugh said he had arrived at the conclusion that the Senate has no power to summon any witness from beyond the district of Columbia.

Mr. Collamer thought that the Senate had the same power as a court to compel the attendance of a witness.

Mr. Hale said he must differ from the gentleman from Vermont. He seemed to think that they had all the power possessed by the British Parliament. Ours was a government of united powers. The Senate could not sit as a Court with plenary powers.

The resolution was adopted by yeas 43, nays 12. The nays were Messrs. Bingham, Chestnut, Clark, Durkee, Hale, Hamlin, Pugh, Sumner, Toombs, Wade, Wilkinson and Wilson. Mr. Seward voted in the affirmative.

A few days ago two or three gentlemen from Philadelphia took a jaunt to the home and grave of the Father of his country, and were studiously watched, as if they had come armed with fire and sword or as if they were resolved to poison the entire State. On their return having purchased three canes cut from the homestead of Washington, which they had wrapped in a blanket shawl, they soon discovered that they had become objects of suspicion, and it became necessary for them to explain that they carried no deadly weapons. Bear in mind that the large Mount Vernon fund has been begged principally out of the North.

THE FREE NEGRO BILL DEFEATED IN MISSISSIPPI.—We learn from the Memphis *Appeal* that the bill for the expulsion of free negroes from the State, which passed the Mississippi House of Representatives, was defeated in the Senate.

COLORED PERSONS IN MARYLAND.

The free colored people of Maryland have addressed a memorial in their behalf to the legislature of that state, declaring that the "enactment of laws such as are now proposed would infallibly lead to an agitation which could do no possible good to any interest or portion of the state. Already a wide-spread alarm has been excited in the minds, not only of the colored people, but of a large portion of the white population.

Commenting on this the Baltimore *American* says:

"If under an impulse of panic or opposition to northern aggression, the House of Delegates at Annapolis, where the various bills are now pending should be hurried into harsh legislation against the free colored people, rendering their condition in any degree less happy or comfortable than it is at present, they will arouse a feeling of indignation throughout the State which at present they seem not to realize. The very interest which is designed to be protected will sustain the severest injury."

Macaulay's father was the son of a Scottish Presbyterian minister. His mother was a schoolmistress at Bristol. Her maiden name was Mills, she was the daughter of a Quaker, and being trained under the care of the Misses More (Hannah More and her sisters), was an accomplished and instructed woman for her class. Thus, says an English writer, by distant streams, the blood of professors in two of the most severe and chastened sects in Europe, Covenanter and Quaker, met in the veins of the wonderful boy.

SUBSCRIPTION PRICE TO BUGLE,

☞ $1 5 *PER ANNUM, INVARIABLY IN ADVANCE.* ☜

THE BUGLE can be obtained every Friday, of Isaac Trescott, at Steer's Book Store on Main street, Salem, Ohio.

☞ FRANCES ELLEN WATKINS is authorized to obtain subscribers for the Bugle, and to receipt for any monies paid on account of the paper.

☞ ISAAC TRESCOTT is duly authorized to receive all monies on account of subscriptions on the Bugle.

NOTICE.

OFFICE OF THE PITTSBURGH, FT. WAYNE & CHICAGO R. R. CO.

Pittsburgh, February 22d, 1860.

THE ANNUAL MEETING of the Stockholders in the "Pittsburgh, Fort Wayne and Chicago Railroad Company" will be held at the Rooms of the BOARD OF TRADE, in the city of Pittsburgh, on TUESDAY, the 27th of March next, at 10 o'clock, A. M., at which time the Report of the Directors for the year 1859, will be presented.

The election for Fifteen Directors to serve the ensuing year, will be held at the same place, on WEDNESDAY, the 28th proximo, at 9 o'clock, A. M.

The Transfer books will be closed from the 18th to 28th of March, both inclusive; and the holders of Stock in the Ohio and Pennsylvania, Ohio and Indiana, or Fort Wayne and Chicago Railroad Companies, which has not been converted into the stock of the new company at that time, will not be entitled to vote at said election.

Stockholders presenting their certificates of Stock in this Company to the Ticket Agent, at the Station nearest to their place of residence, will be furnished with a free ticket from that Station to Pittsburg and return, good going East, March 20th and 27th, going West, March 28th, 29th, 30th and 31st.

By order of the President.

AUGUSTUS BRADLEY, Secretary.

Pittsburg, Fort Wayne and Chicago Railroad.

WINTER ARRANGEMENT.

GOING WEST.

Leave	Mail	Express
Pittsburg	2.00 a m	1.43 p m
Columbiana	4.52 a m	4.43 p m
Salem	5.20 a m	5.11 p m
Alliance	6.10 a m	6.02 p m

GOING EAST.

Leave	Mail	Express
Crestline	7.20 a m	6.20 p m
Alliance	12.24 p m	12.20 a m
Salem	1.16 p m	1.04 a m
Columbiana	1.45 p m	1.37 a m

Mail Train arrives in Crestline at 11 a m, in Chicago, 10.45 p m.

Express Train arrives in Crestline at 11 p m, in Chicago 10.45 a m.

Mail Train arrives in Pittsburg at 5.00 p m.

Express Train arrives in Pittsburg at 5.05 a m.

CLEVELAND AND PITTSBURGH RAIL ROAD TIME TABLE.

Commencing Monday, January 16th, 1860.—Trains leave Alliance as follows:

GOING NORTH.

Mail, 8.38, a m, arrive in Cleveland, 11.28, a m
Express, 5.37, p m arrive in Cleveland, 7.35 p m

GOING SOUTH.

Mail, 12.8 p m arrive in Pittsburgh 4.35 p m
Mail, 12.8 p m arrive in Wheeling 6.16 p m
Express, 10.43 p m arrive in Pittsburgh, 2.30 a m
Express, 10.43 p m arrive in Wheeling 7.30 a m

RETURNING TRAINS LEAVE

Cleveland,	9.45 a m and	8.35 p m
Pittsburgh,	2 a m and	1.45 p m
Wheeling,	11.25 a m and	9.45 p m

J. N. McCULLOUGH, Prest.

F. R. MYERS, Gen. Ticket Agt.

NOTION AND VARIETY STORE!!

Please call and examine our stock of Dry Good and Notions, DeLaines, Prints, Bleached and Brown Muslins, Chitzes, Ginghams, Drillings, Bleached and Brown Cotton Flannels, Plaid, Striped, Plain, Swiss Mull and Book Muslins, Friend's Book Muslin Hd'k'fs, Shirt Collars, Baby Flannels, Gents' and Ladies' H'dk'fs, Hosiery of all kinds, Gents' and Ladies' Gloves, Knitting Cotton and Woolen Yarn, Pocket Books, Porte Monnaies, Ladies' Ridicules and Fancy Purses, Sheet Wadding, Cotton Batting, Ladies' Gauntlets, Woolen Hoods, Grenadine for veils, Needles, Pins, Cotton Tapes, Bonnet Ruches, Silk Oilcloth, Corsets, Skirt Supporters, and Notions of all kinds. We call particular attention to our present stock as it is the most attractive stock that we have ever been able to offer to our numerous friends, customers and the public generally. Store, one door west of M'Millan's Book Store. E. BARR.

E. E. BARR.

Salem, Oct 22, 1859.

ALL THE YEAR ROUND.

CONDUCTED BY CHARLES DICKENS,

IN WHICH IS INCORPORATED

HOUSEHOLD WORDS.

This brilliant and beautiful periodical is issued monthly by us from advance plates made in London, thus securing its publication on the same day in both hemispheres. Although but six months old it has already reached a circulation in Europe and America of over 130,000 copies of each number. Following are a few brief extracts from the commendations which have been bestowed upon it by the American press:

From the Lawrence Sentinel, Mass.

We hope that this new periodical will find a large circulation in Lawrence. Parents could not put a work into the hands of their boys and girls that would give them so much instruction in so pleasant a way. The scientific articles have always been especially entertaining—at once thoroughly philosophical and yet as fascinating as fiction.—Nothing equal to them, in their peculiar line, has ever appeared in any other magazine.

From the People's Press, Philadelphia.

It is gratifying to see the great novelist voluntarily enrolling himself as one of the fraternity whose influence sways the world to and fro like the pendulum of Galileo. Charles Dickens, the greatest writer who has lived since Shakespeare, the one who has peopled our language with its ripest and most felicitous images, who has created the most marvelous processions of individualities, takes his place in the first rank of those "who battle for the true, the just," with that mightiest of weapons—the Press.

From the Western New-Yorker.

A large hearted man, even then with frosted beard and thin locks, once spoke of the works of Charles Dickens as a long drawn Sermon on the Mount. Such enthusiasm even, heard with as much reverence as uttered it, tells truth. The new periodical is altogether unique and we can afford to give up Household Words for these fresh pages.

From the Bridgeport Farmer.

Among the most eminent of the contributors are Mrs. Gaskell, Wilkie Collins, George Augustus Sala, and Miss Ida Craig—a constellation of writers such as no other periodical in the world can claim, and which could only have been gathered together by that personal magnetism which Mr. Dickens possesses in so unusual a degree.

From the Lancaster, Pa., Republican.

Those who have enjoyed the keen satire, the dashing wit or the deep pathos distinguishing the works of the illustrious author of "Boz," will hail in this publication the advent of a new star of the first magnitude and brilliancy upon the literary horizon.

From the Carlisle, Pa., Herald.

Those who have read the published works of Dickens, and who has not? need not be told of the rich treat which is spread weekly before them in the pages of *All the Year Round*.

From the Batavia, N. Y., Republican.

It contains a mass of choice and interesting matter far exceeding that of any similar publications.

From the San Francisco Farmer.

The name of Charles Dickens is enough to secure a world of patrons.

From the York, Pa., Advocate.

It bids fair to rival, nay to exceed, every work of the sort hitherto commenced, in the extent of its circulation and in its popularity.

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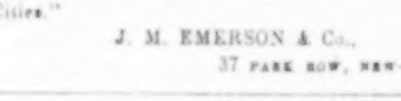

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This important document has not, and will not, appear in the public press, as it is the desire of the friends who contribute it that it should appear exclusively in our Publication for the benefit of his family, and any re-printing of it will be prosecuted as an infringement of Copyright. Of this Autobiography it is sufficient to say that nothing of the kind, since the AUTOBIOGRAPHY OF FRANKLIN, has been published, which is at once so characteristic and so interesting.

A large per centage on every Copy sold is secured by contract to the family of Capt. Brown, and this work is published under their sanction and approval as may be seen by the following letters.

Extract from a Letter of Mary A. Brown, Widow of Capt. John Brown.

North Elba, Dec. 1859.

Messrs. Thayer and Eldridge: Dear Friends—I am satisfied that Mr. Redpath is the man to write the life of my beloved husband, as he was personally acquainted with him, and I think will do him justice. * * * * I think that the Portrait is a very good one. * * *

Yours respectfully,
MARY A. BROWN.

Letter from Salmon Brown, Son of Capt. John Brown.

North Elba, Dec. 1859.

Messrs. Thayer & Eldridge, Dear Sirs—I was somewhat acquainted with James Redpath in Kansas. I am also familiar with his writings, and I consider him an able biographer, and the man above all others to write the life of my beloved father. I believe him to be a man of undoubted veracity, and fully believe he will do justice to the work he has undertaken.

Yours respectfully,
SALMON BROWN.

☞ The Publishers' Agent is now in this place, with the Work for Sale. The book will not be put in the Bookstores, and those who desire it must procure it from the authorized Agent, as it cannot be obtained from any other source.

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SALEM, OHIO, JAN. 7th, 1860.

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Miscellaneous.

For the A. S. Bugle.

Mr Editor—If you think the following lines possess sufficient merit to entitle them to a place in your columns, their publication will gratify the one to whom they are addressed. L. P.

TO MY WIFE—A VALENTINE.

Darling, thy love has opened
To me another life,
With stronger, deeper feelings
Since first I called thee wife.

I thank the Gracious Being,
Who gave us each to each,
And bound our souls in love chains
The world can never reach.

Whatever grief surrounds thee,
Whatever woes betide,
My place is now, and ever,
Beloved, at thy side.

Gladly I share thy sorrows,
And count it joy to be
In every grief thou knowest
A comforter to thee.

Then lean upon me, dearest,
And let our souls be one,
Our heart-beats flow together
In perfect union.

O, would that words could tell thee,
The longing I have known,
To draw thy soul unto me
And feel it all my own;

That I could tell how precious
The love which thou hast given,
Brightning the path before me
With sunlight smiles of Heaven.

Vainly I seek to utter
The fullness of my heart,
Or speak the joyous feelings
Thy love and trust impart.

Darling, thy love has opened
To me another life;
I here renew my pledges
To thee, beloved wife.

Feb. 14, 1860.

WHAT WILL YOU DRINK.

[The following was written by Dr. Hiram Cox, Inspector of liquors in Cincinnati, in reply to a letter he received from a gentleman in Pennsylvania.]

Although not personally acquainted, I take great pleasure in contributing my mite in any and every possible mode, where the object is the bettering of the human family. I have had similar letters, with similar requests, from every point of the compass—from the Extreme North, South, East and West—to all of which I have cheerfully responded; believing, although the labor has been considerable, that it would tell in after years in the longevity and health of thousands who would otherwise fill a premature grave, and would contribute to the comfort and happiness of thousands of mothers and children, who are and have been unfortunately connected with the unfortunate slaves of intemperance. I rejoice to know that my exposure of the *villainous* liquors with which the markets east and west are glutted, have had a salutary moral influence in almost *every* region of our happy Union. I have letters in my possession from ministers of the Gospel from New Orleans, from Nashville, Tennessee, from Florida, from New York, from Boston, Richmond, Virginia, Alexandria, Norfolk, Washington City, Baltimore, Philadelphia, Pa., from Toronto, from Hamilton, Canada, and from all our Eastern States congratulating and encouraging me to continue my exposures; that they were causing men to think and stand aghast, more than anything that they could do or say on the subject of temperance. The same effect has been produced in this community. One gentleman tapped me on the shoulder some little time past, and remarked at the same time, 'Doctor, I rejoice to see you take the stand you do on the subject of poisonous liquors. I can lay my hands on more than thirty of our best citizens, gentlemen who were tippling and tippling from a dozen to twenty times a day, and who were bidding fair to fill a drunkard's grave, who have stopped short, and do not, and pledge themselves that they never will drink any more, for fear they may get hold of some of the miserable adulterations that Dr. Cox is holding up to public view. Thank God!'

Chemists from various colleges have written to me, stating that they had analyzed various samples of the various alchoholic liquors in our markets, and find the same pernicious developments which I had at various times indicated in articles which I had written from time to time; one of which you will find on page 123 of the *Crusader*, which accompanies this letter. Another evidence that the exposures which I have been making have had a salutary moral effect, is that there has not been one fourth as much liquor sold yearly since, as there was previously; and another is, that a number of large liquor establishments have closed—their proprietors ruining many of their fellow citizens who had become their sureties. A number of distilleries have closed in this vicinity. They have, as it is familiarly called, 'burst their boilers.' One year previous to these break ups, one of our largest distillers liquor merchants in this city said to me, 'Dr. Cox, your articles on the adulterations of liquors have taken more trade from Cincinnati and more money—at least one hundred thousand dollars per month—since they have been out in circulation. For God's sake stop them, sir! You will break us up. I have been to New York,' he says, 'to Boston, to Rochester, to Canada West, and have just returned; and wherever I stopped there was nothing talked of but the poisoned liquors of Cincinnati, and Dr. Cox's exposures. For God's sake, I say again, stop it!'

Although the liquors are villainous in the extreme, there are other large cities equally as culpable. For example: A gentleman of our city, a druggist, that he might have pure liquor as a medical article, and that kind for purity, that he could recommend to his customers, went to New York and purchased two half pipes of splendid Seignette Brandy; one pale, the other dark. When passing one day, he called me in to see his *'beautiful pure* brandy, just from New York!' I stopped, looked at it, smelled at it, but before tasting happened to have some blue litmus paper in my pocket. I introduced a small piece; it came out red as scarlet! I then called for a polished spatula, put it into a tumbler containing perhaps half a gill, and waited on it fifteen minutes; at the expiration of which time the liquor was black as ink. The spatula corroded, and when dried a thick coating of rust, which, when wiped off, left a copper coat almost as thick as if it had been plated. I charged him on the spot, under the penalty of the law, not to sell a drop of it. Took samples of it to my office, and the following is the result of the analyses, viz:

First sample (dark), 55 per cent alcoholic spirits by volume, 41 per cent. by weight; specific gravity 0.944. The tests indicate Sulphuric Acid, Nitric Acid, Nitric Ether, Prussic Acid, Guinea Pepper, and an abundance of Fusil Oil. Base—common whisky; not one drop of wine.

Second sample (pale), 54 per cent. alcoholic spirits by volume, 40 per cent by weight; specific gravity 0.945. This article has the same adulterations as the first, but in a greater abundance, with the addition of Catchuc. Remark—Most villainous concoctions.

As a matter of course these articles of liquors could not be sold without a violation of the liquor law; consequently, I condemned them. They were purchased on four month's credit. The purchaser immediately notified the New York merchant of the character and quality of the goods, and directed him to send for them; but, instead of sending for them, he waited till the notes became due, and brought suit in our court of Common Pleas. I analyzed the liquors in presence of court and jury, showed them satisfactorily that they were the pernicious, poisonous liquors which I had represented them to be, and the defendant gained his case triumphantly; and Mr. New York Merchant vanished before I could get a State's warrant, or he would now be learning an honest mode of making a living at one of our State Institutions in Columbus.

I was appointed to the office of Chemcial Inspector, on the nineteenth day of March, 1855. Since then I have made upwards of six hundred inspections of stores, and lots of liquors of every variety, and positively assert that ninety per cent of all that I have analyzed were adulterated with the most pernicious and poisonous ingredients. The business of inspecting against the will of men who are only governed by motives of cupidity, I have found an up-hill business. I have had more *fussing*, more squabbling and quarreling, with unprincipled things bearing the shape and form of men made after God's image, since I have been engaged in the capacity of Inspector, than I had during a half century before. You may think I have heard it thunder some; well, so I have. I am sixty-six years old; but in all my recollection I have not heard *thunder* that had the same effect on my nervous system, nor anything else to effect my sympathetic nerves so much as the sad effects of imbibing the miserable concoctions sold in our markets under the character of healthy beverage with which Cocktails, Brandy Smashes, Mint Juleps, &c., &c., are concocted, and which sent nineteen young men, all under thirty years old, and all sons of our most respectable citizens, to a premature grave, during the winter previous to my appointment, some of whom had not been drinking three months! Not only young men, but many old men of our city, who were not considered drunkards, died, during the same winter, the horrid death of the drunkard with the *delirium tremens!* These facts induced me to accept the unthankful appointment. Since my appointment, I have, as physician to the Probate Court, examined upwards of four hundred insane cases, two-thirds of which number became insane from drinking the poisonous liquors sold at the doggeries and taverns of our city and country. Many of them were boys of from nineteen to twenty years of age, some of whom were laboring under a hereditary taint—and perhaps in many of them the mental derangement would never have been developed, had they not drank of these poisonous decoctions. One boy seventeen years of age, the principal support of a widowed mother and a little sister, was induced, on the Fourth of July, 1855, to drink some *beer*, and from the beer went to the horrible *rot-gut whisky* kept in the low doggeries of our city. They all got drunk, and the boy referred to became hopelessly and incurably insane, and is yet in the Insane Asylum at Dayton. In examining the case for the purpose of getting all the antecedents with it, I learned that the grandfather of the boy died insane. I think the probability is altogether in favor of the idea that the insanity never would have been developed in this case, had not these poisoned admixtures acted as a powerful exciting cause.

I called at a grocery-store one day, where liquor is also kept. A couple of Irishmen came in while I was there, and called for some whisky; and the first one drank, and the moment he drank, the tears flowed freely, while he at the same time caught his breath like one suffocated or strangled. When he could speak he said to his companion, 'Och, Michael, but this is warming to the stomach.' —Michael drank and went through like contortions, with the remark, 'Wouldn't it be fine in a cowld frosty morning?'

After they had drank, I asked the landlord to pour me out a little in a tumbler, in which I dipped a slip of litmus paper, which was no sooner wet than it put on a scarlet hue. I went to my office, got my instruments, and examined it. I found it had seventeen per cent alcoholic spirits by weight, when it should have had forty per cent to be proof, and the difference in percentage made up by Sulphuric Acid, Red Pepper Pellitory, Caustic Pottase and Brucine, one of the salts of Nucis Vomicæ, commonly called *Nux Vomica*. One pint of such liquor would kill the strongest man. I had the manufacturer indicted, but by such villainy he has become wealthy, and I never have, owing to some defect in the law been able to bring that case to a final issue.

HEART DISEASE.

When an individual is reported to have died of a "disease of the heart," we are in the habit of regarding it as an inevitable event, as something which could not have been foreseen or prevented, and it is too much the habit when persons suddenly drop down dead, to report the heart as the cause; this silences all inquiry and investigation, and saves the trouble and inconvenience of a repulsive "post mortem." A truer report would have a tendency to save many lives. It is through a report of the "disease of the heart," that many an opium eater is let off into the grave, which covers at once his folly and his crime; the brandy drinker, too, quietly slides round the corner thus, and is heard of no more; in short, this report of the "disease of the heart" is the mantle of charity which the poetical coroner and sympathetic physician throw around the grave of "genteel people." At a late scientific congress at Strasburg, it was reported, that of sixty six persons who had suddenly died, an immediate and faithful *post mortem* showed that only two persons had any heart affection whatever; one sudden death, only, in thirty-three, from disease of the heart; nine out of the sixty-six died of apoplexy, one out of seven—while forty six, more than two out of three, died of lung affections, half of them of congestion of the lungs, that is, the lungs were so full of blood they could not work, there was not room for air enough to get in to support life. It is then of considerable practical interest to know some of the common, every day causes of this congestion of the lungs, a disease, which, the above figures being true, kills three times as many people at short warning, as apoplexy and heart disease together. Cold feet, tight shoes, tight clothing, costive bowels, sitting still until chilled through after having been warmed up by labor, or a long hasty walk; going too suddenly from a close, heated room, as lounger, listener, or speaker, while the body is weakened by continued application, or abstinence, or heated by the effort of a long address; these are the fruitful, the very fruitful causes of sudden death in the form of congestion of the lungs, but which, being falsely reported as disease of the heart, and regarded as an inevitable event, throws people off their guard, instead of pointing them plainly to the true causes, all of which are avoidable, and very easily so as a general rule, when the mind has once intelligently been drawn to the subject.—*Hall's Journal of Health.*

THE LITTLE QUESTIONER.

Respectfully dedicated to the friends of E. L. S., though belonging also to all other mothers of little, loving three-year-olds.

"Does you love your little Emma?"
Through the open door I heard,
Softly breathed by unseen fairy,
Or perchance a humming-bird.

"Does you love your little Emma?"
And the toy was thrown aside,
And my ear heard tiny footsteps,
Pattering down the stair-case wide.

"Does you love your little Emma?"
Now I knew it was no bird,
But my *own dear little nestling*,
Chirping out the sound I heard.

For the soft, black eyes were peeping
Through the half-shut parlor door,
And the snow white feet were twinkling
In the sunshine on the floor.

"Does you love your little Emma?"
Climbing on my easy chair—
The rosy lips pressed close to mine,
Soon found their answer there.

"Does you love your little Emma?"
Questioned birdie o'er again—
Though it scarcely seemed a question,
But a glad and sweet refrain,

To a loving anthem welling
In my darling's little heart,
And was seeking in my own,
For the answering counterpart.

"Do I *love* my little Emma?"
Only the good God above—
He, who gave me darling Emma,
Knows the depth of mamma's love.

JANE A. PHILIPS.

Oberlin, Jan. 16, 1860.

BLUNDERS OF VISION.

It is estimated by those who have taken special pains to investigate the matter, that two persons out of every hundred are decidedly color-blind.—Many comical mistakes have been made on account of the inability of parties to distinguish colors.—The following cases are reported in the Philosophical Transactions:

A gentleman relates how he was shocked just before the marriage of his daughter by the appearance of the bridegroom in a suit of black; for in earlier times it seems that color was indispensable to matrimony. Papa insisted that the poor fellow should go home and assume some less melancholy attire, but the bride, who would have probably married him in sackcloth, like a noble woman—at least so we suspect—rushed to the rescue, and declared that her lover was correctly clothed in a rich scarlet colored dress. Such was the fact. One day after service at church, a gentleman went up to a lady and enquired, with great concern, for whom was she in mourning. For no one, was the reply, why should he imagine that such was the case? The querist explained—was not her bonnet a deep black? Certainly not; it was crimson velvet! A person who had lost a relative, greatly scandalized his friends by sealing his black edged letters with red wax, just as many an heir-at-law would probably do, if, after testifying his regard for the memory of the departed by using a sheet with the deepest and darkest borders, he was at liberty to symbolize his genuine sentiments when he came to the seal. But this was nothing to the blunder of an upholster's apprentice who was sent to purchase black cloth to cover a coffin, and returned with a quantity of scarlet, under the impression that it was as mournful a sable as the occasion required.

Next let us mention a series of cases in which one color is simply confounded with another.—red, for example, may be habitually mistaken for green, or crimson identified with blue. Take the former species of defect; for the clashing of green with red is one of the most popular forms of heterodoxy in regard to the hues. A gentleman was asked if he saw any object stretched upon a hedge. He declared there was none. The fact was that a red cloak happened to be thrown over it, and though the exact position was pointed out to him, he could not perceive any difference in color between the garment and the green of Nature.—Boys have more than once become acquainted with their parachromatism—not certainly under that title—by finding that their companions could make easy havoc among the cherries, which they, from their inability to discriminate between the hues of the fruit and the leaves, were compelled to explore the tree laboriously, and commit their depredations on a very unsatisfactory scale. The same difficulty has attended their operations whilst foraging in the strawberry beds. Other most amusing instances are on record. A gentleman was requested to pick out all the greens from a number of pieces of stained glass; he selected the red, brown, claret, yellow and pink; and when asked to say which was the most emphatic green of the group, he unhesitatingly fixed upon the claret. A surgeon called upon his tailor intending to order a pair of brown pantaloons; he selected the cloth himself; but when the garment came home, the color proved to be as sanguinary as if he were on the point of starting for the wars. He went on another occasion, determined to secure his favorite brown, but not being properly aware of his defect, the result was just as unfortunate as before: this time the color adopted was a violent green; and the poor fellow was compelled to get the articles dyed in order that he might not be mistaken for a soldier or a huntsman. A nobleman, whose vision was similarly affected, began to banter his lady one day for wearing a scarlet dress. Her ladyship was at a loss to understand the joke, for her dress was as verdant as the garb of spring. A gentleman who was fond of drawing used to perpetrate landscapes in which the trees were adorned with red foliage, and when he attempted to execute a marine view, his waves—contrary to all precedent, except they were intended for the Red Sea—were tipped with fine crimson crests.

A WIFE.

The wife sat thoughtfully turning over
A book inscribed with the school-girl's name;
A tear—one tear—fell hot on the cover
She quickly closed when her husband came.

He came, and he went away—it was nothing—
With cold calm words upon either side;
But, just at the sound of the room-door shutting,
A dreadful door in her soul stood wide.

Love, she had read of it in sweet romances,—
Love that could sorrow but never fail,
Built her own palace of noble fancies,
All the wide world a fairy tale.

Bleak and bitter, and utterly doleful,
Spreads to this woman her map of life;
Hour after hour she looks in her soul, full
Of deep dismay and turbulent strife.

Face in both hands, she knelt on the carpet;
The black cloud loosen'd, the storm-rain fell;
Oh! life has so much to wilder and warp it,—
One poor heart's day what poet can tell?
—*Once a Week.*

THE BEST DOCTOR FOR ANIMALS.

'We have seen a great deal of doctoring for sick animals, some successful and a great deal of it unsuccessful—and we have long since come to the conclusion that the most skillful physicians we have ever met with is Doctor Nurse. If an animal, (as well as a human being) is not carefully taken care of—nursed—all the medicine in the world can do but little good. And on the other hand, *with* good nursing medicine is generally unnecessary. Our own observation lead to the opinion that in at least nine cases out of ten, as commonly administered, medicine does more harm than good.

An eminent New York physician said that taking medicine was always a choice of evils—that being poisons in nearly all instances, they necessarily did harm to the system, and were never to be employed unless there was a strong probability that they would benefit more than injure. This is not the rule adopted in doctoring horses, by most horse-jockies, and others having care of these animals, if we might judge from the way in which gunpowder, salts and red pepper, turpentine, whiskey, corrosive sublimate and other violent remedies, are administered at hap-hazard, increasing in nearly all cases the violence of the disease.—It may be laid down as a general rule, that it is much safer to give too little than too much medicine; and that none should be given unless we know distinctly how it is to operate, and what it is for.

Some years ago a valuable horse caught cold, and was troubled with a cough so severe that he might be heard half a mile, and which appeared to be rapidly reducing his flesh. We had an abundance of prescriptions from neighbors of all kinds of frightful medicines, enough to have killed him had he been in *perfect state* of health. We concluded to discard all, and placed him under the attention of Doctor Nurse. Great care was taken never to work him to perspiration—he was blanketed whenever the weather was chilly—he was fed regularly and moderately on *succulent* food, all such food partaking of the character of expectorants, and favoring a free discharge from the lungs—and all his other wants were observed as well as we were able to, and promptly supplied. In six weeks he was perfectly well.—had some nostrums been employed, it might have injured him and prevented recovery, or if it had not, Dr. Nurse might not have been called in, but if he had, and the medicine had not greatly retarded his recovery, and he had got well in six months, it would unquestionably have been regarded as an extraordinary cure. At another time, a valuable mare, eleven years old, was badly sweenied by hard work—the worst case of sweeny we ever met with. It was generally regarded as a hopeless case—but various remedies were proposed and offered, costing from $20 down to $3.—We concluded that our friend Dr. Nurse should be again called to the exclusion of all these fellows, and the consequence is that with simple moderate treatment the animal is well and the sweeny filled up.

The majority of sick horses get well; every owner tries some remedy, and that particular medicine that he happened to be using at the time gets all the credit—although as a general thing, it retarded more or less his recovery.

We must make an exception in the general rejection of medicine—there is one, which if given moderately, can scarcely ever injure, and may do much good. This is *powdered charcoal*—a powerful antiseptic, and absorbent of bad matter, while, unlike most other medicines, it does not irritate—a most important advantage. A clear illustration of this advantage recently occurred in the case of a fine calf five months old, which had become bloated by eating too many apples, blown down by a violent gale. Its sides became extended by wind to an almost incredible size. A solution of saleratus was poured down its throat repeatedly, and as often thrown out violently on account of its irritating action on the throat of the young animal. It continued for eighteen hours with little or no improvement, when a large teaspoonful of powdered charcoal was given mixed with half a pint of cold water was given. The dose was swallowed without any difficulty, and in four hours the calf seemed to be perfectly well. Charcoal may be given in nearly all cases of derangement of the digeston, whether with men or beasts, with great advantage. One-half to a teaspoonful is a full dose for a man, and as much for an animal as his food exceeds that of a man.

We do not mean to say that there are not other medicines that do not occasionally prove eminently useful; but unless they can be given understandingly,—with a full comprehension of their mode of action, and with an undoubted knowledge of the exact nature of the disease,—and their use sanctioned by a very clear and distinct success,—it would be much safer to discard them.—*Country Gentleman.*

Dr. Clarke.—Good old Dr. Clark is related to have been greatly disconcerted, when having preached the free Gospel, that could be had "without money and without price," a worthy brother announced "a collection" for the spread of the glad tidings in foreign lands. A lady relieved the Divine from his embarrassment, by saying, "Why, to be sure, Doctor; the water of life is free, but they must *pay for the pitcher to carry it in.*"

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